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A

GRAMMAR

OF

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THE HEBREW LANGUAGE.

C. F. Garland

BY

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at Andover.

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PREFACE.

I HAVE revised the present edition of my Hebrew Grammar throughout, and made a considerable number of additions and corrections of a subordinate kind. Most of the section on the *quantity* and *quality* of the vowels I have written over again, and given the whole a shape, which, I would hope, will render it more intelligible to beginners. It is the most difficult part of the grammar, so far as a satisfactory mode of representation is concerned. The dubious appearance of so many vowels makes the subject obscure to a tyro; and scarcely any labour which a grammarian can bestow upon it, will make it explicit at first. The numbering of paragraphs, in a few cases, has necessarily undergone some change in the remodelling of this section, and to these the references in the Chrestomathy will not exactly correspond. Still, the student who is advertised of this, will experience no serious difficulty in finding the principles that correspond to his references, although they may now bear a name different from the former one, or be designated by a different number.

I have availed myself, in the present edition, of the corrections and of some additions, which my friend Mr. J. Seixas, in a very obliging manner, has suggested to me. For his attention bestowed on this subject, and the labour which he has performed in making the suggestions just noticed, I return him my most sincere thanks and acknowledgments. A fuller catalogue still of irregular forms, according to a desire which he has expressed, would have been made out, had the limits of my work permitted.

I have added a *Synoptical View of all the Conjugations of the Hebrew Verbs*, at the close of the Paradigms; for which I doubt not I shall receive the thanks of the beginner, and even of the proficient in Hebrew. Besides being inserted in the Grammar for permanent preservation, it accompanies each grammar, on a broad sheet, which can be pasted on stiff paper, and hung up before the eyes of the student, and thus save very much of his time in turning over the leaves of his grammar in search of particular forms of verbs.

The reader will perceive by comparison, that the present edition is somewhat enlarged. This is owing in part to the mode of printing

adopted, which is designed to render the different paragraphs and sections more conspicuous to the eye.

The author has often been asked, whether he intended to publish an *abridged* form of this Grammar. As a friend to the radical study of the Hebrew, he must answer in the *negative*. The phenomena of the Hebrew language he is not able to state in a shorter compass than he has done, and make them explicit and intelligible to learners. Any Grammar that professes to do so, must either be obscure, or leave many of the phenomena of the language untouched. Of what ultimate and solid use can the study of Hebrew be, when one half, or any considerable proportion, of forms and idioms are left unexplained and unnoticed? Those who wish a "royal road" to the Hebrew, may publish such grammars or study them, if they are content to acquire the name of Hebrew scholars without the reality. More than this cannot be acquired, while a considerable part of forms and idioms are unnoticed and unknown. With the right of others to publish *abridged* grammars, the writer of this does not expect or wish in any way to interfere. His own full conviction, after teaching Hebrew for a quarter of a century, is, that all *abridged* methods of studying it will of course *abridge* any good ground for expecting real and solid profit from the undertaking. "Drink deep, or taste not," is his most serious advice to all theological students; but he does not say this, in reference to his own Hebrew Grammar. Whatever Grammar the student may use, let him not expect solid improvement without extensive and accurate study.

MOSES STUART.

Andover: Theol. Seminary,
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PART I.

ORTHOGRAPHY AND ORTHOEPEY.

I. ANCIENT HEBREW ALPHABET.

Form	Represented by	Sounded as	Names in Hebrew ;	which are represented by	and sounded as	Signification of the names.
א	a	'	אֶלֶף	Nālēph	Aw'-lēf	ox.
ב	bh, b	v, b	בֵּית	Bēth	Baith	house.
ג	gh, g	g	גִּימֶל	Gīmēl	Geé-mēl	camel.
ד	dh, d	{ ^{th in} that, d	דֹּלֶת	Dālēth	Daw'-lēth	door.
ה	h	h	הֵא	Hē	Hay	hollow.
ו	v	v	וָו	Vāv	Vawv	hook.
ז	z	z	זַיִן	Zăyīn	Zâ-yin	armour.
ח	hh	hh	חֵית	Hhēth	Hhaith	travelling-scrip
ט	t	t	טֵט	Tēt	Tait	serpent.
י	y	y	יֹד	Yōdh	Yoadh	hand.
כ	kh, k	kh, k	כָּף	Kăph	Kăf	hollow-hand.
ל	l	l	לָמֶד	Lāmēdh	Law'-mēdh	ox-goad.
מ	m	m	מֵם	Mēm	Maim	water.
נ	n	n	נוֹן	Nūn	Noon	fish.
ס	s	s	סָמֶךְ	Sāmēkh	Saw'-mēkh	prop.
ע	ē	"	עַיִן	Āyīn	A-yīn	eye.
פ	ph, p	f, p	פֶּא	Pē	Pay	mouth.
צ	ts	ts	צַדִּי	Tsādhē	Tsaw-dhéy	screech-locust.
ק	q	q	קוֹף	Qōph	Qoaf	ear.
ר	r	r	רֵשׁ	Rēsh	Raish	head.
ש	sh, s	sh, s	שִׁין	Shīn	Sheen	tooth.
ת	th, t	th, t	תָּו	Tāv	Tawv	cross.

No. II.

No. III.

LATER HEBR. ALPHABET. ORIENTAL ALPHABETS.

Forms.	Rep. by	Sounded as	Names.	Arabic alphabet.	Syriac alphabet.	Hebrew coin-letter.	Samar. alphab.	Heb.
א	א	'	Nālēph	ا	ܐ	פ	𐤀	א
ב	bh	v	Bēth	ב	ܒ	צ	𐤁	ב
ב	b	b				ץ	𐤂	ב
ג	gh	g	Gīmēl	ג	ܓ	ק	𐤃	ג
ד	g	g				ך	𐤄	ד
ד	dh	{ th in that	Dālēth	ד	ܕ	ח	𐤅	ד
ה	d	d				ט	𐤆	ה
ה	h	h	Hē	ה	ܚ	מ	𐤇	ה
ו	v	v	Vāv	ו	ܘ	נ	𐤈	ו
ז	z	z	Zăyīn	ז	ܙ	ס	𐤉	ז
ח	hh	hh	Hhēth	ח	ܚ	ע	𐤊	ח
ט	t	t	Tēt	ט	ܛ	פ	𐤋	ט
י	y	y	Yōdh	י	ܝ	ק	𐤌	י
כ, ך	kh	kh, h	Kăph	כ	ܟ			כ
כ, ך	k	k				ו	ו	כ
ל	l	l	Lāmēdh	ל	ܠ			ל
מ	m	m	Mēm	מ	ܡ	מ	מ	מ
נ	n	n	Nūn	נ	ܢ	פ	פ	נ
ס	s	s	Sāmēkh		ܣ	ק	ק	ס
ע	“	“	Zăyīn	ע	ܙ	ו	ו	ע
פ, ף	ph	ph, f	Pē	פ	ܦ	ח	ח	פ
צ	p	p						צ
ק	ts	ts	Tsādhe	ק	ܩ			ק
ר	q	q	Qōph	ק	ܩ			ר
ר	r	r	Rēsh	ר	ܪ			ר
ש	sh	sh	Shīn	ש	ܫ			ש
ש	s	s	Sīn	ש	ܫ			ש
ת	th	th	Tāv	ת	ܬ			ת
ת	t	t						ת

IV. TABLE OF THE VOWELS.

I. Class ; A sound, corresponding vowel-letter, *Aleph*.

Names.	Form.	Sound.	Rep. by
קָמֶץ Qāmëts	מֶ מַ מֻ	= <i>a</i> in <i>all</i>	ā
פֶּתַח Pättāhh <i>long</i>	מֶ	= <i>a</i> in <i>father</i>	â
..... Pättāhh <i>short</i>	מֶ מֻ	= <i>a</i> in { <i>faring</i> <i>man</i>	ă
סֶגוֹל Sēghōl <i>long</i>	מִ מֶ מֻ	= <i>a</i> in <i>hate</i>	ê
..... Sēghōl <i>short</i>	מִ מֻ	= <i>a</i> in { <i>hated</i> <i>climate</i>	ě

II. Class ; E and I sound, corresponding vowel-letter, *Yodh*.

צִירִי Tsērī	מִ מִי מֻ	= <i>ey</i> in <i>they</i>	ē
סֶגוֹל Sēghōl <i>long</i>	מִ מֶ מֻ	= <i>ey</i> in <i>purvey</i>	ê
..... Sēghōl <i>short</i>	מִ מֻ	= <i>e</i> in { <i>preying</i> <i>men</i>	ě
חִירֶק Hhīrēq <i>long</i>	מִ מֻ	= <i>i</i> in <i>machine</i>	ī
..... Hhīrēq <i>short</i>	מִ מֻ	= <i>i</i> in { <i>estimate</i> <i>pin</i>	ĩ

III. Class ; O and U sound, corresponding vowel-letter, *Vav*.

חֹלֶם Hhōlēm	מֶ מוּ מֻ	= <i>o</i> in <i>go</i>	ō
קָמֶץ חֹטֵף { Qāmëts Hhā- tēph <i>short</i> .	מֶ מֻ	= <i>o</i> in { <i>holiday</i> <i>not</i>	ö
שׁוּרֶק Shūrēq	מוּ מֻ	= <i>oo</i> in <i>moon</i>	ū
קִבּוּץ Qıbbûts { <i>vicarious</i> <i>and long</i>	מֶ מֻ	= <i>oo</i> in <i>moon</i>	ū
..... Qıbbûts <i>long</i>	מֶ מֻ	= <i>ue</i> in <i>rue</i>	û
..... Qıbbûts <i>short</i>	מֶ מֻ	= <i>u</i> in <i>full</i>	ũ

IV. [Half-vowels] Sheva, simple and composite.

שְׁוָה Shēvā (simple)	מֶ	= <i>e</i> in <i>begin</i>	ε
חֹטֵף פֶּתַח Hhātēph Pättāhh	מֶ	= <i>a</i> in <i>litany</i>	α
חֹטֵף סֶגוֹל Hhātēph Sēghōl	מֶ	= <i>e</i> in <i>begin</i>	ε
חֹטֵף קָמֶץ Hhātēph Qāmëts	מֶ	= <i>o</i> in <i>ivory</i>	ο

Remarks on the Alphabet.

§ 1. *The ancient number of letters* was only 22; which is clear from the *alphabetic* Psalms, viz. Ps. 25. 34. 37. 111. 112. 119. 145; also from *alphabetic* compositions in Prov. 31 : 10 seq. Lam. I—IV. But in Ps. 25. 34. 145, one letter is omitted; in Ps. 37, ז is repeated and ע omitted. All the other Shemitish alphabets, (and probably the ancient Greek one also), had originally the same number of letters, viz. 22.

NOTE. The present *square* form of the Hebrew letters is not the most ancient one. This is evident from inscriptions on Hebrew coins stamped in the time of the Maccabees, which have characters such as are designated in alphabet No. III. The present square letter is evidently derived from the Aramaean forms of letters, and probably originated some time *after* the birth of Christ. This Kopp has recently shewn, in a satisfactory manner, in his *Bilder und Schriften der Vorzeit*, II. p. 95 seq., particularly p. 156 seq.

§ 2. *The usual arrangement of the letters* is fully settled by the same alphabetic compositions in the Hebrew Scriptures, which are noted above. Most of the arrangement seems to have been originally accidental; yet not all of it. For example, the Liquids ל, מ, נ, are ranged together. Ză-yîn (ז) meaning *shield*, and Hhêth (ח) probably meaning *travelling-scrip*, are associated. So Yōdh (י) *hand*, and Kăph (כ) *hollow-hand*; Mēm (מ) *water*, and Nūn (נ) *fish*; also Āyīn (ע) *eye*, Pē (פ) *mouth*, Qōph (ק) *ear*, Rēsh (ר) *head*, and Shīn (ש) *tooth*. In Lam. I—IV, ע stands ranged after פ; which shews that the arrangement of the alphabet was not uniform in all cases, at the time when this book was written.

§ 3. *The age of the alphabetic names* seems to mount higher than that of the Hebrew, or of any of the present Shemitish languages. Some of the forms of these names are like the Aramean, e. g. מִם, רִישׁ, בֵּית; two seem to be of appropriate Hebrew stamp, viz. מִן, רִישׁ; but מִן, מִן, with רִישׁ, and שִׁין (instead of שִׁין) are manifestly *exotics*, derived from a kindred language which is now no more, but which, as the more simple forms of the words shew, was probably older than the time of Moses.

§ 4. *The significance of the names* is, in most cases (not in all), sufficiently plain. The names are borrowed from natural objects; but the resemblance of the letters to them is not to be traced in many of the *present* Hebrew letters, which differ much from the form of the corresponding *ancient* ones. Alphabet No. 1. col. 7, shews the most probable original significations. For an admirable exhibition of the very ancient forms of Shemitish letters, Kopp's *Bilder und Schriften der Vorzeit*, II. 157, may be consulted.

§ 5. *The pronunciation of the names* is given in No. 1. col. 6, as exactly as the English alphabet will permit. The vowels in col. 5 of

the same, are sounded as directed in the table of the vowels under No. IV.

§ 6. *The later Hebrew alphabet*, as it now appears in all our pointed Hebrew books, consists of *twenty nine* letters, as given in No. II. Six of these, as the alphabet shews, have two sounds each, but retain only the ancient single name; one (ש *Sin*, pronounced *Seen*) is furnished with a point over its *left* tooth, (*Shin* has one over the *right* tooth, ש), and also with a different name, in order to distinguish it. The modern Arabians have twenty eight letters, six of which are thus distinguished merely by a diacritical point; as is the case with the same number of letters, in the later Hebrew alphabet. Comp. Arab. alphabet in No. III.

§ 7. *The final forms* of five of the letters appear in the short left-hand column of them, in the alphabet No. II. They are doubtless subsequent in their origin to the original forms; but when they were introduced is not known. When manuscripts were written continuously, i. e. without separating the words, (as they originally were), these final letters aided very much in making the proper divisions. Why more of them were not invented for that purpose, it is difficult to say. The practice of employing the *final forms* at the end of words, is universal, so far as they go. Conceit or mistake has excepted only some two or three cases; e. g. מן (for מן), Job 38: 1. מְרִיבָה (for מְרִיבָה), Is. 9: 6. Neh. 2: 13.

§ 8. *The sounds of the letters* are given according to the usage of the most enlightened Hebrew scholars of the present time. There is a difference of opinion among the learned about some of the niceties of sound, in regard to several of them. But in respect to a language which has been dead for 2000 years, such questions can never be determined with satisfactory certainty. I add a few remarks on particular letters, which are of the more difficult class.

Aleph (א), all agree, was of a very slight sound. It easily coalesced with, or conformed to, other proximate sounds. I have chosen the *spiritus lenis* of the Greeks to represent it. *Practically* we do not sound it at all, at least not perceptibly. In *theory* it is a real consonant; and the Hebrews doubtless sounded it, so as to make it perceptible in most cases.

Beth (ב), *bh=v*. So the modern Greeks sound their β.

Gimel (ג), when it is equivalent to *gh*, is represented in the alphabets as sounded like *g*. But the real sound is quite uncertain. The Arabians sound the same letter (ג) like our *j*; just as in English, we

sound *g* soft before *e* and *i*. I follow the general usage, and sound it as *g* hard, because the other sound is unknown to us.

Daleth (ד), *dh*=*th* in *that*; a sound which much perplexes Europeans of the continent; but which is altogether easy and familiar to the English, and to the modern Greeks who so sound their *δ*.

He (ה) is a feeble *h*. Vav (ו) is a feeble *v*. The Arab sounds it like our *w*; which, more probably, was the Hebrew usage. I conform to general European usage.

Hheth (ח) *hh*, i. e. a strong aspirate. Yet it was not *always* so in practice, among the Hebrews; for at the *end* of words it appears to have been very much softened. E. g. the Seventy represent חַרָּה, by Θάρορα; and חַלָּה, by Σαλά. But they translate חַם, by Χάμ; and חַלָּה, by Παχήλ. The Arabians have two gradations of sound for this letter.

Tet (ט) is a hard guttural kind of *t*, for which we have no due representative in English. The corresponding Greek letter is *θ*.

Kaph (כ), *kh*, a difficult sound. The Greeks have it in their *χ*. The usual practice sounds it like *h*, i. e. makes a kind of guttural of it. *Kh* can be distinctly sounded by special effort; but what is gained by this, is not worth the trouble necessary to gain it. Common usage sounds כָּה, as *bε-hāw*. I would conform to this, as it is so much easier than to sound *kh* fully; or it may be read *bε-kaw*, by giving to כ the same sound as כּ=*k*.

Samekh (ס) is sounded as the Greek *σ*, of which it is the undoubted prototype. It does not differ perceptibly in sound from the letter ש, *Sin*; and the Hebrews have, in their orthography, written many words indifferently with either the one or the other, as פָּרַס and פָּרַשׁ *to divide*.

The sound of Ayin (ע) is represented by (ε), the double *spiritus asper* of the Greeks, for want of a better representative. Grammarians have represented it by *g*, *gh*, *hgh*, sounded gutturally; also by *hh*, *hhh*, and by the nasal *gn*, *ng*, *ngn*. The Arabians have two sounds for it; the deeper one is scarcely attainable by any European. The ancient Hebrews appear to have had two also; e. g. the Sept. render עֲמֹרָה Γόμορορα, עֲזָה Γάζα; but עֲזָה Ἠλί, עֲמֵלֶק Ἀμαλήκ. That it sometimes had comparatively a feeble sound, is evident from its admitting of coalescence or contraction, as עֵל for עֲמֵל; also from its commutation with *h*; see in the Hebrew lexicon under *h*. Europeans generally neglect to sound it. Jerome calls it a *vowel*; see above, in Ἀμαλήκ, the ground of this. The vowel accompanying it should have a strong

impetus of the voice in pronouncing it; and this will bring the sound near to that which the Arabians give.

Tsadhe (צ), *ts* hard. Qoph (ק), a deep guttural *k*, pronounced with impetus. Resh (ר), the rolling *r* of the French, or the Greek ρ. Tav (ת), *t* soft.

§ 9. *Dilated letters* are a mere expedient to make out the adjustment of a line; for the Hebrews do not separate words at the end of lines. The usual ones are א, ה, ל, ב, ת, i. e. א, ה, ל, ב, ת.

[§ 10. *Unusual letters*. These are, (1) *Literae majusculae*; as אֵ, בֵּ, גֵּ, דֵּ, הֵ, וֵ, זֵ, חֵ, טֵ, יֵ, קֵ, לֵ, מֵ, נֵ, סֵ, עֵ, פֵ, צֵ, חֵ, טֵ, יֵ, קֵ, לֵ, מֵ, נֵ, סֵ, עֵ, פֵ, צֵ. (2) *Minusculae*; as אַ, בַּ, גַּ, דַּ, הַ, וַ, זַ, חַ, טַ, יַ, קַ, לַ, מַ, נַ, סַ, עַ, פַּ, צַ. (3) *Suspensae*; as אֲ, בִּ, גִּ, דִּ, הִ, וִ, זִ, חִ, טִ, יִ, קִ, לִ, מִ, נִ, סִ, עִ, פִּ, צִ. (4) *Inversae*; as אָ, בֹּ, גֹ, דֹ, הֹ, וֹ, זֹ, חֹ, טֹ, יֹ, קֹ, לֹ, מֹ, נֹ, סֹ, עֹ, פֹ, צֹ. The Rabbins find mysteries in these; the considerate critic will find only mistakes in copying, or conceits of the copyists.

§ 11. *Similar letters*. These are numerous in the Hebrew alphabet. The student should carefully note them, at the outset. They are as follows;

1. Beth	ב	כ	Kaph	8. Zayin	ז	ן	Nun
2. Gimel	ג	נ	Nun	9. Hheth	ח	ה	He
3. Daleth	ד	ך	Kaph	10. Hheth	ח	ת	Tav
4. Daleth	ד	ר	Resh	11. Mem	מ	ט	Tet
5. Vav	ו	י	Yodh	12. Mem	ם	ס	Samekh.
6. Vav	ו	ן	Nun	13. Tsadhe	ץ	צ	Ayin
7. Zayin	ז	ו	Vav				

Explanations.

(1) ב is distinguished from כ, by the right angle which its perpendicular side makes with the strokes at the top and bottom of the letter; כ is *round* at its corners instead of being angular. In some printed copies, כ is distinguished from ב only by the roundness of its corner at the bottom. (2) ג is distinguished from נ, by having the stroke at the bottom united to the perpendicular only by a small point at the corner; in נ, the bottom stroke is united without any variation of its magnitude. (3) ד final descends below the line; ד does not. (4) ד is distinguished from ר, by having a right angle at the top, at which part ר is round or obtuse. (5) ו descends to the bottom of the line; י does not. (6) ך final falls below the line; י does not. (7) The top of ז is continued a little to the right of the perpendicular, while that of ח is not; the upright line of ז is small at the top, where it inclines to the right, while it is gibbous below; which is not the case with ח. (8) ט descends only to the line; ט final falls below it. (9) ח has no space

between is left side and the top; ה exhibits a small chasm. (10) ה has a small dotted circle at the bottom of the perpendicular stroke on the left hand; ה has not this mark. (11) ט is open at the top; ט at the bottom. (12) ס is almost round; ס *final* is a square or parallelogram. (13) צ is angular on the right side of it, and the bottom is parallel with the line; ע turns to the left only. Final ף, in its falling stroke, either turns a little to the right, or descends perpendicularly; it also falls below the line.

N. B. The learner will find it altogether the easiest method of making himself familiar with the distinctions between the Hebrew letters, and with the respective sounds of the letters, (as also of the vowels), to practice *writing* them down, calling each aloud by its name, and uttering the sound of it as often as he writes it. Let this practice be persisted in, until all the vowels and consonants can be recognized with facility and pronounced readily; their distinctions definitely described and drawn with the pen at pleasure; and their names familiarly recalled. In this way the student learns to *write* Hebrew letters and vowels, (which he should by all means do); and he fixes the names, forms, and sounds of all the written signs indelibly upon his memory.

[§ 12. *Classification of the consonants.* This has been usually made agreeably to the *organs* principally employed in pronouncing them, as follows; viz.

(a) Gutturals	א	ה	ח	ע	technically called	אֶהָחֶע
(b) Labials	ב	ו	מ	פ		בּוּמַפּ
(c) Dentals	ז	ס	צ	ר	ש (ש)	זֶסֶצֶרֶשׁ
(d) Linguals	ד	ט	ל	נ	ת	דֶּטֶלֶנֶת
(e) Palatals	ג	י	כ	ק		גִּיכֶקֶ

Of these, the most important classes are the *Gutturals* and the *Labials*. But א is oftentimes not a Guttural; and ר is not unfrequently treated like one.]

§ 13. A much more important division than this, for *practical* purposes, is one which selects only those letters that are the subjects of some special peculiarity. This is as follows, viz.

(a) *Aspirates*; viz. ב, ג, ד, כ, פ, ת, technically called *Beḡhādh-kəphāth* (בִּגְד־כֶּפֶת).

They are named *Aspirates*, because, when there is no point (Daghes) in them, they are aspirated, i. e. associated with an *h*-sound; see alphabet No. II.

When they are destitute of this point or Daghes, these letters are called, by the older grammarians, *molles* and *raphatae*; with it, *duræ* and *dagessatae*.

(b) *Quiescents*; viz. א, ה, ו, י, technically named *Nəḥ°vī* (אֶהָוִי). The reason of this is, that the sound of these letters, being in itself somewhat feeble, often coalesces with the vowel sound which *precedes*; so that these letters are said to *quiesce*, i. e. to lose their separate sound as consonants, by falling into the preceding vowel.

(c) *Gutturals*; viz. א, ה, ח, ע, or ă-h^ahhă ע (אֶהְיֶה), as stated above.

Besides these *four* letters, Resh (ר) has a claim occasionally to be reckoned with the *Gutturals*, because it is treated in the same way as they are; see § 111, seq. Aleph and He, moreover, often become *Quiescents*, (see *b* above); so that they are to be reckoned as *Gutturals*, only when they have a distinctive consonant sound, or (in technical language) are *moveable*.

(d) *Liquids*; viz. ל, מ, נ, ר; of which ר is to be regarded only as a kind of half-liquid. Sometimes it is a kind of *Guttural*, according to the statement above. Technically these may be called, *limnär* (לִמְנָר).

N. B. The student should impress these classes, particularly the *three first*, deeply on his memory.

VOWELS.

§ 14. Originally the Hebrew alphabet consisted only of *consonants*. Some learned men have maintained the contrary, and averred that א, ב, ג, were originally designed to be *vowels*. But the fact that these letters constitute essential parts of the *triliteral* roots in Hebrew, and that they are susceptible of forming syllables by union with every sort of vowel-sound, proves beyond all reasonable doubt that they are essentially *consonants*.

§ 15. But as the sound of א, ב, ג, was feeble, and often in *practice* was made to coalesce with the vowel which preceded them, it was natural that in process of time they should come to be considered, in many cases, as representatives of the vowels with which they were customarily made to coalesce. Hence, in later Hebrew writings, we find א, ב, ג, not unfrequently used in the room of vowels; more rarely in the early writings. But the still later Chaldaeo-Rabbinic Hebrew employs these three letters very often, merely for the purpose of designating vowels. For these reasons, these three letters are called *vowel-letters*, by recent grammarians, when they are spoken of in reference to the usage now in question. The older grammarians called them, with like reference, *matres lectionis*, i. e. authors or guides of [right] reading. In reference to another ground of classification, these same letters (together with ה) are called *Ehevi* (אֶהְיֶה) or *Quiescents*; see § 13. b.

[The most ancient Hebrew MSS. consisted of only the letters in the alphabet No. I., but in a very different shape from the present one; see § 1. Note. When the diacritical signs, i. e. small dots in or over a letter, which distinguish the later alphabet and increase the number of letters, together with all the vowel-points and accents, were first introduced, no historical documents satisfactorily shew. But it is now generally agreed, that the introduction was a *gradual* one; and that, however early some few particular things in the general system may have been commenced, yet the *whole* system of diacritical signs, vowel-points, and accents, was not completed,

so as to exist in its present form, until several centuries after the birth of Christ; almost certainly not until after the fifth century. In regard to reading MSS. destitute of all this system of helps, there is no serious difficulty; at least none to any one, who well understands the language. The same thing is habitually done, at the present day, by the Arabians, the Persians, and the Syrians, in their respective tongues; and in Hebrew, by the Jewish Rabbies, and all the learned in the Shemitish languages.]

§ 16. From what has just been said, the student will see why (in the Table No. IV.) א, ו, and י, are represented as *vowel-letters* corresponding to their respective classes of vowels. It is because these letters were occasionally employed (א more rarely) to designate more or less of the vowel-sounds, which are associated with them.

§ 17. In the same Table, in column 2d, the letters א ה ו ט ר מ י נ are so arranged as to form syllables by the help of the vowels. They are so used merely to exhibit to the learner the manner in which the Hebrew vowels are written, in respect to the alphabetic letters or consonants with which they are associated, i. e. whether they are written *above*, *below*, or *in* them.

§ 18. The student must free himself, at the outset, from the habit of giving *English* sounds to the English representatives of the Hebrew vowels, and be very careful always to sound these representatives as directed in the table.

§ 19. The ground of classification in the Table No. IV. is, that the vowels in these respective classes not only have a natural relation to each other in respect to the sound, but *for the most part are often commuted for each other*. Seldom does commutation take place without the limits of the respective classes.

Quality and Quantity of the Vowels.

[§ 20. The division in respect to *quantity*, among the older grammarians, was as follows; viz. LONG—Qamets, Tseri, Hhireq magnum, Hholem, Shureq; SHORT—Patahh, Seghol, Hhireq parvum, Qamets Hhateph and Qibbut. But all of these so called *short* vowels, are in fact often *long*, with the exception of Qamets Hhateph. Hence the student is greatly perplexed and misled, by such a division. A much better one is that proposed by the ancient Jewish grammarians, and lately adopted by the leading Hebrew grammarians in Germany; the basis of which is exhibited in Table IV. In like manner, the Arabic has only three classes of vowels.]

Ewald, in his Hebrew grammar (1827), has attempted to reduce the vowels to two classes; with much ingenuity, but not satisfactorily.

§ 21. The vowels may be distributed into different classes, both in respect to *quality* and *quantity*.

§ 22. (a) IN REGARD TO QUALITY, they may be considered as *pure* or *impure*.

The *quality* of vowels, with respect to the kinds of sound which they represent and the relations of those sounds to each other, is represented in Table No. IV. The quality of *purity* or *impurity* remains to be considered here.

§ 23. A *pure* vowel is one with which no consonant sound coalesces.

§ 24. An *impure* vowel is one with which a consonant sound coalesces.

E. g. in דָּבָר *dā-bhār* both vowels are pure; the first in דָּ, because no consonant follows; the second in בָּר, because, although a consonant follows, it preserves its distinct sound, and does not coalesce with the vowel. On the contrary, in בָּא *bā* the א has no distinct sound, because it coalesces with the Qamets; and in בֶּרֶךְ, (so written instead of בֶּרֶךְ, § 111. § 112), the Qamets contains a coalescent Resh, which is suppressed in the writing by omitting a Daghes in the ר; in both which cases Qamets is *impure*. And thus of all the other vowels, which admit a consonant to coalesce with them; see § 58. § 59.

§ 25. (b) IN REGARD TO QUANTITY, vowels are divided into *long* and *short*.

This classification cannot always be made out by inspection, or according to the *appearance* merely of the vowels; for, as will be seen in the sequel, the appearance of some of them is often very doubtful, or determines nothing in regard to quantity.

§ 26. The long vowels may be divided into two classes. (1) *Those long by nature and form*; i. e. such as are always long. (2) *Those long by position*; i. e. long as to quantity in consequence of a peculiar position, while their form or appearance is the same as that of short vowels. These last may be named (in regard to their appearance only) *doubtful*.

It is difficult to find appropriate technical terms for the designation of all the different sorts of Hebrew vowels. The meaning (as here given) of a vowel *long by nature and form*, is, that such vowel has a form which always designates a quantity that may properly be called *naturally long*.

§ 27. *Long by nature and form* are Qamets, Tseri, Hhireq *long* or *magnum*, Hholem, and almost always Shureq.

NOTE. Hhireq is called *magnum*, when a Yodh quiescent either

expressed or implied immediately follows it. For exceptions to the length of Shureq, see § 31. Note 3.

§ 28. *Long by peculiar position*, (elsewhere short and always short in *appearance*), may be Pattahh, Seghol, Hhireq, and Qibbuts.

In this respect, these vowels correspond with the doubtful or double timed Greek vowels, *α, ι, υ*.

Division of vowels long by nature and form.

§ 29. These are naturally divided into *pure* and *impure*.

§ 30. *The pure long vowels* are Qamets, Tseri, and Hholem.

But these, let it be particularly noted, are pure only when no consonant coalesces with them, i. e. when they contain neither a Quiescent nor a Daghesht'd letter; see §. 23, § 53, and § 58. E. g. דָּבָר *dā-bhār*, שֵׁן *shēn*, יָקָטֵל *yāq-tōl*.

Hhireq magnum and Shureq are *always impure*, because Yodh or Vav, either expressed or implied, always follows them and coalesces with them; § 53.

§ 31. *The impure long vowels* may be distributed into two classes, not essentially different in nature, but differing merely as to the methods in which they are formed.

(a) Such as are formed by coalescence with one of the *Ehevi* (א, ה, ו, י, § 13. b), either expressed or implied; § 53.

These may be called QUIESCENT LONG VOWELS, for the sake of distinction.

E. g. Qamets, as in בָּא *bā*; Tseri, as in בֵּין *bēn*; גֶּלֶה *gelē*; Hhirek magnum, as in נִיר *nīr*; Hholem, as in לֹה *lō*; קֹל *qōl*; and Shureq, as in קֹמ *qūm*. In all such cases, the Quiescent makes an addition to the *quantity* of the original vowel, by coalescing with it. See § 55.

NOTE 1. *Appearance merely* will not determine whether a vowel long by nature and form is pure or impure; inasmuch as the quiescent letter which coalesces with it, is often omitted in the writing; e. g. קָם *qām* (impure) stands for קָאם *qām*, נִיר *nīr* for נִיר, קֹל *qōl* for קֹל, etc.; see § 63. In a multitude of cases the student can distinguish whether

vowels of this kind are impure, only by obtaining a knowledge of etymology and the analogies of the Hebrew language.

NOTE 2. *Vice versâ*, the Quiescents are sometimes inserted after vowels long by nature and form, without mixing with them and rendering them impure; in which case they are merely a kind of *fulcrum* for the vowel; e. g. יִלְמוֹד *yîl-môdh* with Hholem pure, = סִיבִיב יִלְמוֹד *sî-bhēbh* with Tseri pure, = סִיבִיב; see § 64, and comp. §§ 14–16, which exhibit the grounds of introducing such anomalies.

Anomalies.

[NOTE 3. There are a few cases also, in which Shureq appears to be *short*, i. e. to be the same as Qibbuts, even when it seems to coalesce with Vav. These are when it stands before a *daghesh'd* letter; e. g. חֻקָּה *hhûq-qā*, זִנְנָה *zûn-nā*, מַעֲוִיזִי *mā-ʿûz-zî*, etc. In Chaldee, Syriac, and Arabic, this is very common. But there are so few cases of this nature in Hebrew, that they seem to result merely from the use of a vowel-letter by transcribers as the sign of a vowel; see §§ 14–16.

NOTE 4. Similar cases of Hhireq with Yodh are also affirmed by most grammarians to exist. But the examples evidently do not justify this conclusion, inasmuch as they amount only to different modes of orthography and pronunciation in respect to the same word; e. g. זִקְלָג *zîq-lāgh* and זִקְלָג יִי *zî-qelāgh*, קִמּוֹשׁ *qîm-mōsh* and קִימּוֹשׁ *qî-mōsh*, פִּלְלֶגֶשׁ *pîl-lē-ghēsh* and פִּילְלֶגֶשׁ *pî-lē-ghēsh*, מוֹרְגִים *mō-rîg-gîm* and מוֹרְגִים *mō-rî-ghîm*; see § 64, respecting Yodh *fulcrum*.]

(b) Vowels that would otherwise be short, when followed by a *daghesh'd* letter which is merely *implied* (not expressed), sometimes become long in respect to both nature and form.

E. g. בִּרְךָ *bē-rēkh*, so written instead of בִּרְךָ *bîr-rēkh*; בָּרְךָ *bā-rēkh*, instead of בִּרְךָ *bār-rēkh*, etc. In all such cases, the sign of the *daghesh'd* letter, (i. e. the point or dot in the middle of the consonant), is omitted, because its sound coalesces with that of the vowel which precedes, and prolongs it. In this respect, the present cases under *b* differ often, in regard to *orthography*, from those under *a* above; inasmuch as those under *a* may insert or omit the *quiescent* letter which coalesces (see Note 1), but those under *b* regularly demand the *omission* of the *Daghesh* which would stand for a letter. For the sake of distinction, this class of vowels may be called *DAGESH'D LONG VOWELS*.

NOTE 1. Here, as in the class *a* above, the mere *form* of the impure vowel will not distinguish it from a pure vowel; for the form of

both is the same. Nothing but a knowledge of Hebrew etymology and forms will enable the student to make the appropriate distinction.

[NOTE 2. It is far from being the case, that all the impure long vowels, which are formed by the coalescence of daghesh'd letters with them, take the *form* of vowels long by nature and form, like those above designated. In a majority of instances, *vowels long merely by position* are formed, in such cases, by the suppressed daghesh'd letter ; as may be seen by consulting the examples under § 33, § 58. Why the Hebrews at one time wrote בִּרְךָ for בִּרְכָה, בִּרְכָה for בִּרְכֶה, i. e. employed long vowels in point of *form* as well as nature, and yet at another time, (and indeed in far the greater number of instances), used in such cases vowels long merely by *position*, as נָחַם for נִחַם, בִּיחַל for בִּיחָל, (not נִחָם, בִּיחָל, etc.) it is impossible for us to say. The *fact* we know ; but as to this variety of sound and orthography, we can only say : *Sic voluit usus.*]

[§ 32. REMARKS. I have intimated above, that the two different classes of impure vowels, long by nature and form, are *not* essentially diverse in their essence. The fact seems simply to be, that all impure vowels, long by form and nature both, are made so by the coalescence of a consonant with them ; and whether this consonant is one of the Quiescents or one of the Gutturals, it matters not, for the effect is the same, viz., the prolongation of the vowel. Most vowels (perhaps all) before they become prolonged by Quiescents, are, i. e. would in their proper nature be, *short* ; e. g. מִצָּח, originally מִצָּח ; בִּירָה, originally בִּירָה, etc. In the same manner, the vowels long by nature and form, which are made so by the coalescence of a daghesh'd letter, are in their own original nature short ; e. g. בִּרְךָ for בִּרְכָה, etc. But whether there was any *practical* difference in the length of the sound, between the *pure* long vowels and the *impure*, is a point which we have no certain means of determining. If the proof could be certain, that to any vowels *originally* long a coalescent letter has been added, (which Gesenius seems to suppose in his large Grammar), these would be decidedly the longest sort of vowels. But I know of no way in which this can be satisfactorily shown. Original principles show, that *impure* vowels are made (at any rate *mostly*) from vowels originally short.]

Impure vowels long by position.

§ 33. These are formed in the same way as the impure vowels which are long by nature and form both, i. e.

by the coalescence of a daghesh'd letter suppressed, or (in some cases) of a Quiescent either expressed or implied. But the *form* of all such vowels is the same as that of the short vowels; see § 58. § 55.

Of course it is only from a knowledge of etymology and of the analogy of forms, that the student can be enabled, for the most part, to determine when these vowels are actually long.

[NOTE. Pattahh, Hhireq, and Qibbuts (not vicarious), are made long by position, only by the coalescence of an implied Daghesh'd letter; as בַּהֵל *bā-hēl*, for בָּהֵל *bāh-hēl*; נָחַם *nī-hhām* for נָחַם *nīhh-hhām*; רִחֵץ *rū-hhāts*, for רָחַץ *rūhh-hhāts*. For cases like קָרָאת, פָּאָרָה, where Pattahh and Qibbuts apparently have a quiescent א, see § 118 with the notes, and also the lexicon.—Seghol may be made long, either by a Quiescent, as גֵּי, צֵי, מֵי, *gé, tsé, mé*; or by the coalescence of a daghesh'd letter, as הֶחָרִים *hé-hā-rīm*, פֶּחָה *pé-hhā*, אֶחָיו *é-hhāv*, where the Gutturals ה, ח, exclude the Daghesh forte which belongs to them. See §§ 58. 111. 112. 54.—Qamets Hhateph is never long.

Remark. Whether there was any *practical* difference between the length of the sound of vowels long merely by position and having the form of short vowels, and pure vowels long by nature and form, is what we have no certain means of determining. Probably the former were shorter, i. e. somewhat less prolonged; for the form itself of them would seem to intimate this.]

Vowels properly short.

§ 34. These are Pattahh, Seghol, Hhireq, Qamets Hhateph, and Qibbuts (not vicarious), simply and only when they are *pure*, i. e. have no coalescent letter in them.

[NOTE 1. The short vowels may stand either in a mixed syllable,* or in a simple one;† e. g. דַּל *dāl*, בֶּן *bēn*, מִקְנֵה *mīq-né*, חֲכָמָה *hhōkh-mā*, מִקְטָר *mūq-tār*, in mixed syllables; and מֶלֶךְ *mē-lēkh*, נֶאֱרָא *nā-ār*, וַיֵּץ *vāy-yī-ghēl*, אֶחָד *ā-hōlō*, in simple syllables. This latter class of short vowels is naturally pronounced somewhat longer than the former, as the stress of voice falls almost uniformly on the short vowels when they happen to be in a simple syllable.

NOTE 2. Some cases are dubious in respect to appearance; e. g. נֶר appears short, but is in fact i. q. נִר. So in קָטַל, Qibbuts appears short, but is i. q. קִטַּל, Qibbuts being *vicarious*. In like manner, appearances are frequently dubious in regard to simple syllables; e. g. נָחַם with an impure Hhireq long by position (§ 33), and נִחַץ with a Hhireq pure and short; so בָּהֵל with an impure Pattahh long by position (§ 33), but בִּית with a pure short one. If the student can dis-

* A mixed syllable is one which ends in a *vocal*, i. e. moveable, consonant.

† A simple syllable is one which ends in a vowel, either pure or impure.

cover, whether the vowel is *pure* or not, he of course can determine the *quantity*. Experience only, with a knowledge of etymology and analogy, will enable him to do this; nor is it usually at all difficult, after a moderate progress in the language.]

§ 35. The student will see, by Table No. IV., that Seghol is reckoned both to the *first* and *second* class of vowels. The reason is, that it is often put in the place of Qamets and Pattahh, as well as exchanged with Tseri; and so it is treated as belonging to both classes. Compare § 19.

Syllabication as affected by the Vowels.

§ 36. *Pure long vowels* naturally stand in a simple syllable; they are employed in a mixed one, only when it is accented.

E. g. דָּבָר *dā-bhār*, שְׁנָה *shē-nā*; שֶׁן *shēn*, יֶקֶטֶל *yīq-tōl*.

§ 37. The same is true of the *quiescent long vowels*, § 31 a.

E. g. בָּא *bā*, קָאם *qām*; גֵּלָה *gēlā*, בֵּין *bēn*; לִי *lī*, נִיר *nīr*; לוֹ *lō*, קוֹל *qōl*; קוּמוּ *qū-mū*, קוּם *qūm*.

§ 38. But *daghesh'd vowels* (§ 31. b), long by nature or position, can stand only in a simple syllable.

E. g. בָּרֶךְ *bā-rēkh*, נֶהַל *nē-hāl*, בֹּרַךְ *bō-rākh*; נָחַם, רָחַץ; all with the first vowel impure and daghesh'd.

§ 39. *The short vowels* stand either in a mixed or simple syllable; see § 34. Note 1.

§ 40. Much the greater number of syllables not final, in Hebrew, end in a vowel. Very few mixed syllables (not final) have long vowels in them.

§ 41. *Qibbuts vicarious* is nothing more than a mere expedient for representing Shureq when the Vav falls out; and it may be either in a simple, or in a mixed syllable.

E. g. קוּמוּ *qū-mū*, i. q. קוּמוּ; קָטֵל *qā-tūl*, i. q. קָטוּל. In a mixed syllable (e. g. טֵל) it appears like Qibbuts short, and only a knowledge of the nature of Hebrew forms can determine the quantity.

GENERAL REMARKS. No theory of the Hebrew vowels has ever yet been broached, which is not liable to some objections. Almost all beginners complain of this part of Hebrew Grammar as complicated and difficult. It is some-

what so; and yet far less so than the vowels in our own mother tongue, or in the Greek language. The relation of *long* and *short* with respect to Hebrew vowels, is for us more a matter of *theory* than of practice. In this light, however, it is very important to the student, who, without understanding this theory well, cannot analyze with satisfaction or success great numbers of changes in the forms of Hebrew words. Hebrew grammars in general have not at all recognized the fact, that both *Quiescents* and *suppressed daghesh'd letters* coalesce with the preceding vowel and lengthen it and make it impure, on principles which are in all important respects substantially the same. The principle at the basis of every possible case of this nature is very simple, viz. *that a consonant suppressed in sound, finds its equivalent in the preceding vowel by augmenting its length*. That *Quiescents* and *Gutturals* are, in general, the only classes of letters which are subject to the law of suppression, belongs to the nature of the language. The development of *facts* respecting these phenomena, belongs to grammar. But, as before intimated, whether a long vowel (Qamets for example) was any longer when it included a Quiescent, than when it included a *daghesh'd* letter, (e. g. בָּרַךְ, בָּרַךְ); or whether Qamets in בָּרַךְ was any longer than Pattahh impure and long in בָּרַךְ; and many other questions of the like nature; we have no means of certainly determining, nor is it necessary to determine such questions. If a student understands well the distinction between *pure* and *impure* vowels, and between *long* and *short* ones, he need not trouble himself to inquire how long the Hebrews dwelt on the sounds of the one or the other. If he complains that the system is *complicated*, he will remember that *this belongs to the language*; therefore he should not charge it upon Hebrew grammar, which does no more than to state *facts* as they are.

SHEVA.

§ 42. The Hebrews never amalgamated two or more consonant-sounds together, (as we do in *plan*, *stripe*, *shrink*, etc.), except at the end of a word; and even then very rarely, and never to the extent of more than two letters. In a multitude of cases they even supplied a furtive vowel in the final syllable of words, in order to shun the amalgamation of two consonants; e. g. for סֵפֶר *sēphr*, they wrote and read סֵפֶר *sē-phēr*. Still they admit, in a few cases, such forms as קָטָלְתָּ *qā-tālt*.

§ 43. When two consonants *begin* a syllable they are not combined in one sound, but a very short vowel, i. e. a kind of half-vowel, is supplied, after the first letter, in order to smooth the transition to the second letter. This is called *Shevā*, שְׁוָה.

NOTE. Instead of saying *brā*, *brē*, by one impetus of voice as we do, the Hebrews pronounced *b^{er}ā*, *b^{er}ē*, i. e. with a short vowel-sound between the two consonants.

§ 44. Shevas usually mark either the *beginning* or the *end* of syllables.

NOTE. The only exception is a Sheva on the *penult* letter of a word, whose final syllable ends with two consonants, as קָטָלְתָּ *qā-tālt*.

§ 45. (a) All syllables *beginning* with two consonants, have a Sheva (either simple or composite) under the first of them. (b) All syllables *ending* with one or two vocal consonants, take a Sheva simple (either expressed or implied) under them.

§ 46. All Shevas at the *beginning* of syllables are *vocal*, i. e. are sounded; all Shevas at the *end* are *silent*. Hence result the following rules; viz.

Sheva Vocal.

(a) Such are the *composite* Shevas; because they are always placed at the beginning of a syllable. (b) Simple Sheva, after a simple syllable; as לָמְדָהּ *lā-medhā*. (c) After another Sheva; as יִלְמְדוּ *yīl-medhū*. But if the second Sheva be at the *end* of a word, it is not vocal; as לָמְדָהּ *lā-mädht*; see *i* below. (d) Under a letter at the beginning of a word, as לְמֹדֶה *lemōdh*. (e) Under a letter with Dagghesh forte expressed; as לִמְדוּ *līm-medhū* = לִמְדוּ, § 71. (f) Under a letter in which a Dagghesh forte is implied; as הָלְלֻ (= הִלְלוּ) *hāl-lēlū* or perhaps *hā-lēlū*, not read as הָלְלוּ *hāl-lū*.

[NOTE. The common maxim of grammarians in regard to the case *f*, is, that "Sheva is always vocal when under a letter which is immediately repeated." This is evidently incorrect; e. g. הָרְרֵי *hār-rē* (not *hār-rērē*), לִבְבֵי *līb-bhē* (not *līb-bēbhē*), and so הִלְלֵי (plur. const. of הִלְלוּ) is *hāl-lē*, not *hāl-lēlē*. On the contrary, הִלְלוּ reads *hāl-lēlū*, because it belongs to a Dagghesh'd form of the verb הִלֵּל, and the Dagghesh is omitted merely from the frequent usage of rejecting it from a letter when it would be immediately followed by a vocal Sheva; see § 73. Note 3. Some knowledge of Hebrew forms is necessary, in order to distinguish such cases.]

Sheva Silent.

- (g) After a short vowel in a mixed syllable; as יִלְמֹדֶה *yīl-mōdh*.
 (h) After a long vowel in a mixed tone-syllable; as תִּלְמֹדְהָנָה *tīl-mōdh-nā*.
 (i) Two Shevas at the end of a word are both silent; as לָמְדָהּ *lā-mädht*.

§ 47. The *form* of all the Shevas is exhibited fully by Table IV. No. IV. The *composite* Shevas are so called, because each is made by a union of Sheva with one of the short vowels; as is evident from inspection.

§ 48. The *quantity* of all the Shevas is, at least in

theory, the same; i. e. none of them is considered as a proper vowel.

E. g. פֶּקֶד *pēqôdh*, זָהָב *z^ahăbh*, אֵלֶּה *ā^elē*, חֵלִי *hh^elī*, are all considered as *monosyllabic*. What *practical* difference between the length of these sounds existed amongst the Hebrews, cannot now be determined.

§ 49. THE *composite* SHEVAS belong *appropriately* to the Gutturals, and are commonly used under them instead of simple Sheva.

NOTE. No definite rules can be given as to the kind of Sheva under the respective Gutturals, for usage varies them in different words which have the same letters, and in different positions. In general, ה, ח, ע, at the beginning of words take (ְ); but א takes (ֿ).

§ 50. Gutturals (and other letters) which take a composite Sheva, must always *begin* a syllable. A Guttural which ENDS a Syllable, must, like the other consonants, take Sheva simple; for there is no other silent Sheva.

E. g. שְׁמַעְתִּי *shā-mă^v-ti*, יְהִי *yěhh-dāl*, יֶהְגֶּה *yěh-gé*, יֶאֱסֹר *yěā-sôr*.

[§ 51. The composite Shevas (ְ) and (ֿ) occur, not unfrequently, under most of the other consonants besides Gutturals; e. g. זָהָב *z^ahăbh*, קִדְשִׁים *q^ddhā-shīm*, etc. But (ֿ) is limited to Gutturals.

NOTE. No uniform rules can be given for such cases. The general principle seems plainly to be, a design to mark the letter which takes a composite Sheva, as having a real vocal Sheva; and consequently to advertise the reader, that the preceding vowel is not to attach to itself the letter to which the Sheva belongs; e. g. זָהָב *ū-z^ahăbh*, not *ūz-hăbh*; הִבְרָכָה *hā-bh^arā-khā*, not *hăbh-rā-khā*; תִּמְלֹךְ *tī-m^alōkh*, not *tīm-lōkh*. There can scarcely be a doubt, that all such Shevas as these are designed only to designate some peculiar niceties practised in oral enunciation. They cannot be considered as belonging to the essential forms of words; nor can they be reduced to rule.]

§ 52. It is a general principle, that all moveable consonants* not immediately followed by a vowel, must have a Sheva of some kind, either expressed or implied.

At the end of words in general, Sheva is not usually *expressed* but only *implied*; e. g. קָם *qām*, the same as קֵם. The exceptions to this

* A moveable consonant is one which is sounded, and does not quiesce or coalesce.

rule are, (1) In a final Kaph; as קֶצֶץ. (2) When the final syllable ends with two consonants; as לַמְּדָה *lā-mădht*; but here, in case the penult consonant is a Guttural, this consonant takes a Pattahh furtive instead of a Sheva simple; § 233. Note.

NOTE 1. The Quiescents, when they coalesce with the preceding vowel, have no Sheva. Whenever these letters have a Sheva, they are to be regarded as *moveable* consonants.

NOTE 2. When a word ends with two consonants, of which the first is a Quiescent, usage is various as to Sheva under the *final* letter; e. g. we find both בָּאֵת and בְּאֵת.

General Remarks. There can be but little doubt, that the *composite* Shevas were more distinctly sounded than the *simple* ones. Hence their application to the Gutturals, which peculiarly needed more vowel aid to enounce them than other consonants. Hence too their use in regard to other letters, for the sake of more distinct pronunciation; § 51. Note. But the niceties of living vernacular pronunciation are now lost; most of them no more to be recalled. Present general usage among Hebrew scholars, is all that is aimed at in this grammar.

COALESCENCE OF VOWELS AND QUIESCENTS.

To such a *coalescence*, the preceding explanations have rendered it necessary to advert. It must now be more fully explained.

§ 53. The sound of the quiescent letters, א, ה, ו, י, being feeble, (specially at the end of a syllable), they always coalesce with the vowel-sound which precedes them, in case they have no vowel of their own, nor any Sheva expressed or implied; i. e. such coalescence takes place, provided that such vowel-sound is *homogeneous*.*

§ 54. The following table exhibits the coalescence of the respective Quiescents, with their *homogeneous* vowels.

Aleph (א)	quiesces in Qamets (ֶ) as in	בָּא bā.
	— Tseri (ִ) — —	רֶשֶׁשׁ rēsh.
	— Seghol (ֶ) — —	תִּמְצָנָה tīm-tsê-nā.
	— Hholem (ֹ) — —	יֹמֶר yō-mēr.
Yodh (י)	— — Tseri (ִ) — —	בֵּן bēn.
	— Seghol (ֶ) — —	גֵּה gē.
	— Hhireq (ִ) — —	דִּין dīn.

* That vowel sound is called *homogeneous*, which is adapted to coalesce with the Quiescents respectively; that is called *heterogeneous*, which is not adapted to coalesce.

Vav (ו)	quiesces	in Hholem (ְ) as in	קֹל qōl.
	—	Shureq (וּ) — —	קֹמ qūm.
He (ה)	—	Qamets (ֶ) — —	גֵּלָה gēlā.
	—	Tseri (ִ) — —	גֵּלֵה gēlē.
	—	Seghol (ֵ) — —	גֹּלֵה gō-lê.
	—	Hholem (ְ) — —	גֶּלָה gā-lō.

In English we have a multitude of cases similar to these; e. g. *low*, *show*, etc., with *w* quiescent; *say*, *day*, etc., with *y* quiescent. Almost every letter in our alphabet is, in some situations, quiescent before or after some other letter.

NOTE. 1. There are some other cases besides those presented in the above Table, of which *quiescence* has been affirmed by most grammarians; e. g. רִישׁוֹן *rī-shōn*, לִקְרָאתָ *līq-rāth*, פִּרְאָה *pū-rā*. But here *Ṣ* is *otiant*, and does not quiesce in Hhireq, Pattabh, and Qibbut; and so elsewhere; see § 118 with the Notes.

NOTE 2. Although the Hholem is written over the ו, as in וִ; and the Shureq is written in it, as וּ; yet in both cases these vowels usually belong to the *preceding* consonant; e. g. in קֹל to the ק, in קֹמ to the ק. Cases like עֹן *ā-vōn* occur; but they are easily distinguished, because the letter preceding the ו has then a vowel of its own, independently of that connected with the ו.

§ 55. The sound of the Quiescents, in case of *coalescence*, is not lost, but united with the preceding vowel; so that it makes such vowel protracted.

§ 56. The *Ehevi* (אֵהוּי) retain their proper consonant power, i. e. do not quiesce, (1) Always at the beginning of a syllable.

E. g. אֶמֶר *ā-mār*, הֵם *hēm*, יָלַד *yā-lādh*, וְלַד *vē-lēdh*.

(2) Always when they end a syllable, in case they have a simple Sheva under them, either expressed or implied.

E. g. יָסֹר *yēs-sōr*, נֶחֱפָךְ *nēh-pākḥ*, שְׁלֹחֵי *shā-lāv-tī*, חַי *hhāy*, קוֹ *qāv*. In the two last cases, the Sheva is *implied*, i. e. חַי = חֵי, and קוֹ = קֵי; see § 52.

(3) Usually, when preceded by a *heterogeneous* vowel.

E. g. תָּו *tāv*, קוֹ *qāv*, שְׁלֹחֵי *shā-lēv*, זֵו *zīv*, חַי *hhāy*, גֹּי *gōy*, גֵּלֵי *gā-lūy*, קָיִם *qāy-yēm*, קָיִם *qāv-vām*, etc. In all cases of this kind, it

is easy to judge whether the *Ehevi* quiesce or are moveable, by the nature of the preceding vowel. See further on the Quiescents, § 115 seq.

NOTE 1. In the *middle* of a word, the *Ehevi* are always marked with a Sheva in case they are moveable; at the *end* of a word, as Sheva is not written (§ 52), one must judge from the nature of the vowel which precedes, whether the *Ehevi* are quiescent or not.

NOTE 2. In the *middle* of words, all the *Ehevi* not unfrequently *resist* COALESCENCE, i. e. remain moveable. He (ה) *always* resists it, when in such a condition; and נ sometimes, even when the vowel is adapted to coalescence. At the *end* of words, all the *Ehevi* generally (not all of them uniformly) coalesce, unless the preceding vowel is heterogeneous. Compare § 119. *b.* § 120. *b.* § 121. *b.*

Otium of the Ehevi.

§ 57. There are some cases, in which the *Ehevi* are neither moveable consonants, nor coalescent with preceding vowels. They are then said to be *otiant*, (*in otio, otiantur*).

This happens in the following cases, viz. (*a*) When preceded by silent Sheva; as חֶטֶא *hhēt*, אָתִי *āt*. (*b*) Preceded by a Quiescent; as הֶבְרֵאָה *hē-bhē-thā*, with א *otiant*. (*c*) Followed by Daghesh forte; as מֶזֶה-זֶה *māz-zē=זֶה*. (*d*) Yodh preceded by Qamets and followed by ו with a Sheva implied, is *otiant*; as דִּבְרֵי *dsbhā-rāv*, where Sheva is implied under the final ו, § 52.

Note. In such cases the *otiant* letter is mostly (not always) retained, out of regard to orthography, and to indicate the etymology of the word. So in a multitude of cases in English, we have *otiant* vowels; as in *honour, hear, moan*, etc.

Coalescence with Vowels of Daghesh'd letters omitted.

§ 58. The Gutturals and Resh scarcely ever admit Daghesh, i. e. reduplication; § 71. § 111. In cases where by analogy they ought to be doubled but are not, the letter omitted by excluding the Daghesh, coalesces with the preceding vowel and lengthens it; § 31 *b.* § 33.

E. g. הָאֶרֶץ *hā-ā-rēts*, instead of הָאֶרֶץ *hā-ā-rēts*; יַעֲמֹךְ *yē-ā-mēr*, instead of יַעֲמֹךְ *yē-ā-mēr*; בָּהֶל *bā-hēl*, with Pattahh impure (§ 33), instead of בָּהֶל *bāh-hēl*; בִּהֶל *bī-hēl* with Hhireq impure (§ 33), instead of בִּהֶל *bīh-hēl*; אֶחָד *ā-hhīm* with Pattahh impure (§ 33), instead of אֶחָד *āhh-hhīm*; נָחַם *nī-hhām* with Hhireq impure (§ 33), instead of נָחַם *nīhh-hhām*; בָּעַר *bā-ēr* (§ 33), instead of בָּעַר *bā-ēr*.

bāy-ēer; מַעַם *mē-ʿim*, instead of מַעִם *mī-ʿim*; בֶּרֶךְ *bē-rēkh*, instead of בִּרֶךְ *bīr-rēkh*; בָּרֶךְ *bā-rēkh*, instead of בִּרְךְ *bār-rēkh*, etc. Comp. § 111. § 112.

NOTE. In regard to this usage it is plain, that an excluded daghesh'd letter lengthens the quantity of the preceding vowel; for in some cases this is expressed by using a vowel long by nature instead of a short one, as בֶּרֶךְ for בִּרֶךְ. When in other cases the *form* of a doubtful vowel remains, the *quantity* of it is of course *long*, § 33.

To give reasons why a doubtful vowel is at one time used, and at another a vowel long by nature before the Gutturals excluding Daghesh, is out of our power. See § 31. b. Note 2.

[§ 59. Some other letters occasionally omit Daghesh, with a similar effect (for the most part) on the preceding vowel.

E. g. וַיְיָ *vā-yēhī*, instead of וַיֵּי *vāy-yēhī*. But it is doubtful how such cases as יִקְחוּ (for יִקְחֻ) were read; i. e. whether they were pronounced *yī-qəhhu* or *yīq-hhū*. The probability is, that there was a variety of pronunciation; for some of them are marked with a Methegh (§ 85), as וַיְיָ (for וַיֵּי); some with composite Sheva, as לִיקְחֻ *lū-qəhhā* (for לִיקְחֻ); both of which show that the first syllable is to be read as a simple one, *vā-yēhī*, *lū-qəhhā*; and so of others like them. But some words have neither of these marks, e. g. יִקְחוּ (for יִקְחֻ); and in such cases they are probably to be read as יִקְחוּ *yīq-hhū*, etc. The omission of Daghesh, in all such instances, seems to have respect only to the *niceties* of pronunciation in regard to a few words; which niceties the Punctators strove to express. It does not belong to the essential form of words.]

ORTHOGRAPHY OF VOWELS.

60. The two first classes of vowels are all written *under* the consonants; see table No. IV. Of the third class, Qibbutz also is written *under* them; but Hholem is written *over*, and Shureq *in* them. Qamets, however, is written in the bosom of a *final* Kaph.

E. g. קָ *khā*.

§ 61. The proper place of a vowel is under or over the *middle*, or (as they are now printed) the *right* side, of a consonant. *Shureq* is always written *after* the consonant to which it belongs, i. e. in the bosom of the following ך. *Hholem* is commonly written over the right side of the letter next following that to which it belongs, as תֹּם *tōm*, קֹל *qōl*;

but sometimes necessity prevents this, e. g. in קָדָשׁ, where the type will not admit such a disposition of the Hholem. Hholem, when it follows א, is commonly written over its left side, as אֶבֶל; but not if followed by ר, as אֶרֶב.

§ 62. The diacritical point over וּ and וֹ often *coincides* with *Hholem*; in which case it serves the double purpose of marking the vowel and of distinguishing the letter.

(1) *Sin* (וּ) beginning a syllable, is read *sō*; e. g. שָׁנָה *so-né*. (2) וּ following a consonant that has no vowel, contains a Hholem for that consonant, and also marks *sh*; e. g. מִשָּׁה *mō-shé*. (3) וֹ with two points *beginning* a syllable, is read *shō*; e. g. שֹׁמֵר *shō-mēr*. (4) וֹ with two points *ending* a syllable, is read *ōs*; e. g. יִרְפֹּשׁ *yīr-pōs*.

NOTE. Vav (ו) with a Hholem *over* it and a vowel *under* it, is joined as a moveable consonant with the vowel under it; e. g. לוֹוֶה *lō-vé*, יִשְׁוֶה *yshō-vā*, the Hholem belonging to the preceding letter.

Vowels in connection with the Quiescents.

§ 63. As the Ehevi or Quiescents drop their distinct consonant-sound in coalescence (§ 53); and the words with vowel-points are sounded in the same manner, whether the Quiescents are omitted or inserted (§ 31. a. Note 1); so, in practice, they are often omitted.

NOTE. Words in which the Quiescents are inserted, are said to be written *fully*; those in which they are omitted, to be written *defectively*. In both cases, the pronunciation and quantity of the vowels remain the same; as the following example will shew.

Written fully.	Written defectively.	Read.
מֵלֶתִי	מֵלְתִי	<i>mā-lē-thī.</i>
נִיר	נִר	<i>nīr.</i>
קוֹל	קֶל	<i>qōl.</i>
קָמוּס	קָמֶס	<i>qā-mūs.</i>

§ 64. There are some cases in which *Vav* and *Yodh* (particularly the former) are inserted, when they are not proper Quiescents, and have no influence on the sound or the nature of the vowel. In all these cases, they are considered as mere orthographic *Fulcra*.

E. g. יִלְמוֹד, the same as יִלְמֹד *yīl-mōdh*; סִבִּיב, the same as סִבֵּב *sō-bhēbh*; הוֹקֵן, the same as הִקֵּן *khūq-qē*; comp. § 31. a. Notes 2. 3.

In all probability such forms sprung from the practice of employing *Vav* and *Yodh* as vowel-letters, § 15. How to distinguish such cases from those where *Vav* and *Yodh* are employed as true Quiescents, etymology only can teach; and with a knowledge of this, it is very easy.

§ 65. No certain rule can be given for the insertion or omission of Quiescents, when there is a real coalescence. More generally, when two syllables are immediately connected in both of which there is a Quiescent, the first syllable omits it; e. g. צִדְקִים, צִדְקִין. But instances of a contrary usage also exist; e. g. קוֹלוֹת=קוֹלוֹת; and sometimes both Quiescents are omitted, as שְׁלִישִׁים for שְׁלִישִׁים; so גֵּר for גֵּר, etc. Even the same word is variously written; e. g. הִקְמוּתִי, הִקְמוּתִי, all pronounced *h^aqī-mō-thī*.

Orthography of Qamets Hhateph.

From No. IV. in the Table of Vowels it appears, that Qamets Hhateph (short *o*) has the same form with Qamets, viz. (ֿ). It is important, therefore, to point out how they may be distinguished.

I. Qamets Hhateph in a mixed syllable.

§ 66. (a) The figure (ֿ) followed by simple Sheva without any Methegh between, is short *O*, if in a syllable not accented.

E. g. הֶכְמָה *hhökh-mā*, not *hhā-khemā*. But with a Methegh it reads thus, הֶכְמָה *hhā-khemā*. With an accent it reads as Qamets; e. g. מֶאֱוָה *māv-tā*, שָׁוָה *shāv*, לֶאֱוָה *lāy-lā*. For an account of the Methegh, see § 85.

[NOTE. There are some few cases where Methegh does not distinguish Qamets from short *O*; e. g. דְּרִבְנוֹת *dör-bhō-nōth*, not *dhā-rēbhō-nōth*; so קֶרְבָּן *qör-bān*, not *qā-rēbhān*; שְׂמֶרָה *shöm-rā* not *shā-merā*. But in these and the like cases, manuscripts and editions vary as to the Methegh, which must be considered as irregular here. Of course, etymology only can settle the true pronunciation in doubtful cases.]

(b) When followed by a letter with Daghesth forte, in a syllable not accented, (ֿ) is short *o*.

E. g. בֹּתִים *böt-tīm*, חֲנִי *hhön-nē-nī*. If the syllable is accented, it is read as long *A*; e. g. יָמָה *yām-mā*, לָמָה *lām-mā*, etc.

[NOTE. A euphonic Daghesth (§ 75 seq.) at the beginning of a word, does not make short *O* of the (ֿ) belonging to the last syllable of the preceding word; it remains long *A* still; e. g. שְׂכָנְתָּ בּוֹ, read *shā-khān-tāb-bō*. But this is merely a euphonic matter, and is contrary to the laws of the language in general.

NOTE 2. A Methegh after (ֿ) does not in this case *always* denote long *A*; e. g. בֹּתִיכֶם *böt-tē-khēm*, not *bā-tē-khēm*. See the note under *a* above, where the principle is the same. Etymology only can determine such cases.]

(c) The figure () in a final mixed syllable *unaccented*, is short *O*.

E. g. וַיִּקָּם *vāy-yā-qōm*, with accent on the penult. With accent on the ultimate, as in הִקָּחָהּ *hā-nā-dhām*, the () ultimate is long *A*.

REMARK. All the cases, *a*, *b*, *c*, are virtually one and the same, i. e. they are all cases of () in a *mixed unaccented* syllable; e. g. הִחְכְּמָה *hhōkh-mā*, בְּתִימִים=בְּתִימִים *bōt-tīm*, וַיִּקָּם=וַיִּקָּם *vāy-yā-qōm*, all virtually the same as the case exhibited under the letter *a* above.

II. Qamets Hhateph in a simple syllable.

§ 67. The figure () is short *O* in a simple syllable, (a) When Qamets Hhateph, i. e. short *O*, immediately follows.

E. g. פֹּעֵל-כְּחָד *pō-ōl-khā*, קֹדֶב-כְּחָד *qō-tōbh-khā*. Here a Methegh *always* stands after the first short *o*.

NOTE. But there are cases here, where etymology only can distinguish the true vowel; e. g. קָטֹן-נִי *qā-tōn-nī* (with Methegh according to § 87. *e*); not *qō-tōn-nī*, because the root is קָטַן *qā-tōn*.

(b) When the composite Sheva, Hhateph Qamets (), immediately follows.

E. g. פֹּעֵל-רִי *pō-ōl-rī*, בֹּחֵר-רִי *bō-hh-rī*. Methegh *always* stands after the () here also.

[NOTE. Etymology alone can determine the reading in some of these cases. E. g. הִנָּחֶה *hā-nāḥ-yā*, because הִנָּ is the article (§ 162. § 152. *a*. 2); בִּנָּחֶה *bā-nāḥ-yā*, because בִּנָּ has the article included in it (§ 152. Note); בִּנָּחֶה *bō-nāḥ-yā*, because בִּנָּ is the simple preposition בִּנָּ, § 139.

§ 68. The nouns שְׂרָשִׁים *shō-rā-shīm* (from שָׂרַשׁ), and קְדָשִׁים *qō-dhā-shīm* (from קָדַשׁ) are altogether anomalous in their reading.]

PATAHH FURTIVE.

§ 69. This is a short Pattahh, employed for the sake of ease and euphony, when a word has either of the Gutturals, ה, ח, ע, at the end of its final syllable, preceded by a long vowel *not* of the *A* class.

E. g. גְּבוּהָ *gā-bho^ah*, רוּחָ *ru^ahh*, רֵעָ *rē^ah*. In order to pronounce these, lay the stress of the voice on the proper vowel, and just touch the Pattahh; somewhat as *ă* in the English words *trial*, *vial*, etc. The

furtive Pattahh is sounded *before* the final consonant. As it is merely a *euphonic* help, and belongs not to the essential form of the word; so it falls away, as soon as the syllable in which it stands changes its relative position; e. g. רִיחַ *rû^{ahh}*, plur. רִיחוֹת *rû-hhōth*.

NOTE. Aleph, when at the end of a word, never takes Pattahh furtive. Pattahh furtive is seldom employed unless the vowel that immediately precedes it is of an *immutable* nature. When it is mutable, the usual method is to exchange it for a common Pattahh, in which case Pattahh furtive is superseded; comp. § 113. notes 1, 2.

DAGHESH.

§ 70. Dāghēsh (דָּגֶשׁ) is a point in the bosom of a letter. It serves two purposes; (1) To double a letter. (2) To remove its aspiration.

§ 71. When Daghesch serves to double the letter in which it is written, it is called *Daghesch forte*. When it only removes aspiration, it is called *Daghesch lene*.

NOTE. For another peculiar kind of Daghesch forte, called *Daghesch euphonic*, see § 75.

I. Daghesch forte.

§ 72. (a) *Daghesch forte distinguished from Daghesch lene*. The former is never written in the *final* letter of a word, unless such letter has a vowel; nor in the *first* letter, (although *Daghesch euphonic* appears here); and it is always *immediately preceded by a vowel-sound*.

NOTE. This last circumstance separates it entirely from *Daghesch lene*; which is preceded immediately by a silent *Sheva*. If at any time a vowel immediately precedes a *Daghesch lene*, that vowel must be at the end of a preceding word, and this word have a *disjunctive* accent (§ 93). Comp. § 79. 3.

§ 73. (b) *Orthography of Daghesch forte*. When the same letter is to be repeated, and the first one takes a *silent Sheva*, it is the usual practice to designate it by the point *Daghesch forte*; e. g. קִטֵּל = קֵטֵּטֵּל *qit-tel*.

[NOTE 1. Still there are many cases of a different orthography, which may be called *plenary*. E. g. צִלֵּל *tsil-lō*, instead of צִלּוּ; יִשְׁרָרֵם.

for יֶשְׁדֶּם *yeshōd-dēm*, etc.; particularly in derived forms of words, as קֶלֶם (not קֵלֶם) from קֶלֶם, etc., in which cases Daghesth forte is not used.

NOTE 2. If the *first* of the two letters must have a Sheva vocal, Daghesth forte is excluded; e. g. עֹלֶלִים *ōl-līm*, not עֵלִים *ōl-līm*.]

NOTE 3. *Practice not unfrequently omits Daghesth forte, when it would be immediately followed by a vocal Sheva, in case it were inserted*; e. g. יֶקְחֻ *yīq-ḥhū*, instead of יֶקְחֻ *yīq-qḥhū*. Particularly is Daghesth omitted in such cases, if another letter of the same kind immediately follows; as חֶלְלֻ *hā-lēlū* (not *hāl-lū*) because the word stands for חֶלְלֻ; which can be known, however, only by etymology. Comp. § 46. f. Note.

[NOTE 4. Shureq is written in the same manner as Daghesth forte, in the letter ר; e. g. ר. But is easily distinguished. *When the preceding letter has no vowel*, the point stands for Shureq; when it has one, it stands for Daghesth forte; e. g. קֻם is read *qūm*, but קֶם is sounded *qīv-vām*.]

[§ 74. (c) *Division of Daghesth forte*. (1) It is *compensative*, i. e. it merely supplies a letter omitted in the writing.

E. g. נָתַנְנִי *nā-thān-nū* for נָתַן, יֶגְשֶׁה *yīg-gāsh* for יָגֵשׁ (§ 107. a), where נ is assimilated.

(2) *Characteristic*, i. e. it distinguishes the particular form of a word.

E. g. קֶטַל, the form of the conjugation *Piel*, in distinction from קָטַל the form in *Kal*.

NOTE. In אֶת *āt*, probably for אֶתֶת; שֶׁתֵּי *shetā-yīm*, for שְׁנֵיתֵי; and such cases as קָרַת *kā-rāt*, for קֶרֶת; the Daghesth in the Tav is properly *compensative*, although in a peculiar way.]

Daghesth forte Euphonic.

[§ 75. All those kinds of Daghesth forte which are merely *occasional*, and have respect only to peculiar *modes of reading* in particular cases, are thus named.

Of these there are three kinds; (a) *Daghesth conjunctive*. So the first species of euphonic Daghesth may be named. It is frequently inserted in the *initial* consonant of a word, when it is preceded by a vowel *unaccented*. E. g. קָרִיתֵי לֵי *qā-rī-thāl-lī*, מַחֲזֵה *māz-zé* = מִחֲזֵה, יֶהֱסֵב־בּוֹ *yē-hhēsēb-bō*. The vowels Qamets, Pattahh, and Seghol, are

almost the only ones employed before Daghes*h conjunctive*. Sometimes examples are found like קומו צא *qū-mūts-tseāū*. Daghes*h conjunctive* is frequent, especially in the Psalms. It is rarely found after words with an accent on the *ultimate*; and where it is so, the reading is doubtful.

§ 76. (b) *Daghes*h affectuosum**. This is a euphonic Daghes*h*, sometimes inserted in the *penult* letter of a word, when the tone falls on the penult syllable of the same; e. g. חֲדָלָהּ *hhā-dhēl-tū*, instead of חֲדָלָהּ *hhā-dhēl-tū*; יָהֲדָהּ *yē-hhāt-tū*, instead of יָהֲדָהּ. It were better to call this, *Daghes*h accented**. The object of it seems to be, to create a penult syllable on which the voice can rest, without the intervention of a Sheva before the final syllable.

§ 77. (c) *Daghes*h acuting**. This appears in some cases where a letter would by analogy have a Sheva *silent*; and it both doubles the letter, and makes Sheva *vocal*; e. g. אֶכְרֶה *ĕk-ker-ē-hā*, instead of אֶכְרֶה *ĕkh-rē-hā*; הֶעֱפִינוּ for הֶעֱפִינוּ, Ex. 2: 3.

Remark. In all cases of *euphonic* Daghes*h*, the manner of *reading* only is concerned; not the essential forms of words. The Daghes*h* of this kind is merely an attempt to preserve some niceties of pronunciation.]

II. Daghes*h lene*.

78. *Daghes*h lene** belongs only to the Aspirates בִּגְד־כִּפֶּת (Bēghādh kēphāth); and when inserted, it is a sign that they are to be pronounced without any aspiration, i. e. without an *h*-sound.

E. g. ב is *bh*, but בּ=b; כּ=kh, כּ=k, etc. See Alphabet, No. II.

NOTE 1. Daghes*h forte* also appears in the Aspirates, as often as in other letters. But it is easily distinguished from Daghes*h lene*; for Daghes*h forte* is always preceded by a vowel belonging to the letter immediately before it; while the preceding letter has a silent Sheva under it, in case the Daghes*h* is *lene*; or if such preceding letter have a proper vowel, this vowel has a *disjunctive* accent upon it (§ 93), and belongs to a preceding word; § 79. 3.

NOTE 2. Daghes*h forte* in an Aspire, not only doubles it, but also (by usage in pronunciation) removes the aspiration; e. g. אֶפֶּי *Āp-pī*, not *Āph-pī*, although when written out in full it would seem to be the latter, as אֶפֶּי. Ease of enunciation demands the doubling of the letter without the aspiration.

*General rules for the insertion of Daghes*h lene*.*

§ 79. (1) It is inserted in all Aspirates standing at the commencement of a chapter or verse.

E. g. Gen. 1: 1, in בְּרֵאשִׁית the Beth takes Daghesth lene; so at the beginning of a verse, Gen. 3: 5, כִּי *kī* (not כִּי *khī*), etc.

(2) In all cases, after a *silent* Sheva either expressed or implied.

E. g. in פָּקַדְתָּ, Tav has a Daghesth lene after a silent Sheva *expressed*; in עָלַ פָּנָי, Pe has one after a Sheva *implied* under the ל, § 52.

(3) When preceded by a vowel (either pure or impure) at the end of a word having a *disjunctive* accent, an Aspirate at the beginning of the word that follows, takes a *Daghesth lene*.

E. g. Ps. 1: 3, וְהִיָּה כְעָץ, where the Kaph must be aspirated, were it not that the disjunctive accent (*Rebhi^{ay}*) is on the preceding syllable הִיָּה. And so of all the other Disjunctives; see the accents, § 92 seq.

General rules for the rejection of Daghesth lene.

[§ 80. It is rejected, (a) When the Aspirates stand next after a *vocal* Sheva. (b) After a vowel either pure or impure, whether this vowel be within the same word, or at the end of a preceding one which has no *disjunctive* accent upon it.

E. g. Gen. 1: 2, הָיְתָה תְּהוֹם, where the Tav in הָיְתָה follows a *vocal* Sheva (יָ *ys*); and in תְּהוֹם תְּהוֹם (*thō-hū* (not *tō-hū*), the ת follows a vowel with a quiescent letter, and that vowel is associated with a *conjunctive* accent (*Merka*), and consequently ת remains aspirated. So after a composite Sheva; e. g. עָבַד, *abhōdh* (not *abōdh*), because such Sheva is always *vocal*, § 46. *a*.

NOTE. In cases where a mere Pattahh furtive precedes an Aspirate, it takes Daghesth lene; e. g. לָקַחְתָּ לָקַחְתָּ, so written instead of לָקַחְתָּ; § 233, Note.]

Usual Exceptions to the general rules.

Etymology and special usage have made many exceptions to these *general* rules.

[§ 81. (1) An Aspirate in the middle of a word, which is *derived by inflection* from a form of the same word that excluded Dagesh lene, also excludes it.

E. g. רִדְפוּ *rīdh-phū* (not רִדְפוּ) because the ground-form is רִדַּף,

where the Pe, being immediately preceded by a Hholem, cannot take a Dagghesh lene, § 80. So מַלְכֵי *māl-khē*, ground-form מְלָכִים, in which כ is preceded by a vowel; יַעֲזֹבוּ *yă-ăz-bhū*, ground-form יָעֻזוּב, where ב, having a vowel before it, cannot receive Dagghesh lene; Infinitive mode בָּגַד *bəghōdh*, and with suffix בָּגְדוֹ *bġh-dhō*, because ד in the ground-form has a vowel before it.

(2) Loose prefixes (which in fact are separate words) do not affect the insertion or omission of Dagghesh lene, in respect to the second letter of any word when it is an Aspirate.

E. g. בְּקֶחֱב *bġkh-thābh* (not בְּקֶחֱב); בְּקִיר with ב prefixed, בְּקִיר *kġkh-phīr* (not בְּקִיר); לְגָבוֹל with ל prefixed, לְגָבוֹל *lġgh-bhūl* (not לְגָבוֹל), etc.

NOTE 1. The Inf. mode with such a loose prefix, varies in its usage. E. g. סָפַד, Inf. סָפַד, with prefix לְ, לְסָפַד *līs-pōdh*; and such is the more common usage. But we find also נָפַל, Inf. נָפַל, with prefix בְּ, בְּנָפַל *bġn-phōl*; with כְּ, כְּנָפַל *kġn-phōl*; but with לְ, לְנָפַל *lġn-pōl*. Usage therefore is variable in regard to this mode.

NOTE 2. But when the prefix is *closely* united to a word, so as to constitute (as it were) an essential part of the word itself, then the general rule (§ 79. 2) is followed; e. g. יָשַׁפְדוּ *yġs-pōdh* (not יָסַפְדוּ), Fut. of Kal from the root סָפַד *sā-phādh*; or (if you please) from the Inf. form סָפַד *sēphōdh*. So in Hiphil, הִשְׁפִּיל *hġsh-pīl* (not הִשְׁפִּיל), from שָׁפַל. In all such cases, the prefix is considered and treated as an *essential* and *formative* part of the word.]

Particular Exceptions to the general rules.

[§ 82. (1) *Rejection of Dagghesh lene.* (a) The suffix pronouns, הָ, כֶּם, בָּן, reject it. (b) Generally, an Aspirate preceding the final syllable וּת; as מַלְכוּת, עֲבֻדוֹת, יְלָדוֹת, etc.; but not always, as תַּרְבּוּת *tār-būth*. (c) The various forms of בָּגַד; e. g. בָּגְדוֹ, בָּגְדִי, etc.

(2) *Admission of it contrary to the general rules.* (d) Some words beginning with two Aspirates, viz. כַּכ, כַּכ, בַּב, e. g. Jer. 3: 25, לֵא כְּכַרְבְּמִישׁ; Ex. 14: 17, וְאַכְבְּדָה בַּפָּרְעֹה; Is. 10: 19, נִשְׁפָּכָה בְּבִשְׁתָּנוּ. In all such cases manuscripts and editions differ; some extending the rule so as to begin with Dagghesh lene in most cases where a word commences with two Aspirates, others scarcely observing such a rule at all (e. g. Michaelis' Hebrew Bible). (e) A few words which *usage* only has excepted from the general rule; e. g. צָמְדִי from צָמְדִים, רָשָׁעִי from רָשָׁעִים. (f) An apparent exception is an Aspirate after יְהוָה, which takes Dagghesh lene. But the Hebrews read this word אֲדֹנָי *ā'dō-nāy*, which ends in the consonant *y* having a silent Sheva.]

Remark. The detail of Dagghesh lene, as to some few words and forms, is not regulated by any established usage; the Masora, the Rabbins, manuscripts, and editions, differing in respect to some particulars. But as nothing important in grammar depends on the insertion or omission of Dagghesh in such cases, the student need not be perplexed if he occasionally meet with instances not conformed to the general principles. Mistakes in printing and transcribing have occasioned some of these anomalies; and conceit has increased the number.

RAPHE.

§ 83. Rāphê (רָפֶה) means *soft*. It is a small parallel stroke of the same form as Pattahh, put *over* Aspirates, to shew that they retain their aspiration; e. g. כְּבֹדָה khā-bhədhā; and so it is directly the opposite of Dagghesh lene.

The *printed* editions of the Hebrew Scriptures have long ceased to use this sign, (which indeed is quite superfluous), with the exception of a very few solitary cases; e. g. Judg. 16 : 16, 28. Num. 32 : 42, in Van der Hooght. In ancient manuscripts it was very common; and it was sometimes employed, moreover, to shew that Dagghesh forte was omitted; sometimes, that Mappiq did not belong to ה; and sometimes, to note that נ and ה at the end of words were quiescent.

MAPPIQ.

§ 84. Māppiq (מַפִּיק) is a point in the bosom of a final ה, (which is almost always quiescent), denoting that it is moveable.

E. g. יָהּ yāh (יֶה would read yā); גָּבֶהּ gā-bhăh, (גבה must be written גֶּבֶהּ, and read gā-bhā).

NOTE. Mappiq is now used only in final ה; but in some Hebrew manuscripts it is found in the other Quiescents, denoting that they are moveable.

METHEGH.

§ 85. Mēthēgh (מֶתֶג) is a small perpendicular mark (ı), preceding the tone-syllable more or less according to the various purposes for which it is employed, and denoting a secondary or half-accent, analogous to that on the first syllable of our English words *undertáke*, *nòminá-tion*, etc.

The word *Methegh* (*fraenum, retinaculum*) denotes, when technically employed, a holding in or restraint of the voice, viz. in reading, (*decora suspensio vocis*); which of course gives a kind of half tone or accent to the syllable. It does not, like the other accents, relate to the connection of words with each other, but only to the manner of reading the syllable on which it is placed; and is therefore of comparatively little importance to us.

NOTE. The mark () on the *last* or on the *penult* syllable of a verse, is always the accent Silluq, not Methegh.

[§ 86. Manuscripts and editions differ widely as to the frequency of using Methegh; the Spanish manuscripts exhibiting it very sparingly, the German ones very frequently. The Codex Cassel. scarcely has it at all. In regard to many cases, the Jewish grammarians themselves are not agreed about the use of it. Consequently there is much discrepancy respecting it in our best Hebrew bibles.]

Uniform or general use of Methegh.

[§ 87. IT IS UNIFORMLY EMPLOYED, (a) Before all the composite Shevas, when they are preceded by a vowel, (and is technically called in this case מַאֲרִיךְ *mā-ʾrīkh*, i. e. *prolonger*); e. g. אֶהְיֶה, יִזְעַקָה, הָעֵמֶד, etc. (b) *Almost uniformly*, in such cases, after the composite Sheva has fallen away by inflection, etc.; e. g. יִזְעַקָה, by inflection יִזְעַקְהוּ, preserving the Methegh; (or this case may be ranked with *e* below). (c) After a long vowel next before the tone-syllable, and followed by a Sheva vocal; e. g. הָיְתָה, תִּהְיֶה, תִּהְיֶה, etc. with Qibbuts vicarious. (d) The verbs הָיָה and הָיָה, when they take formative or other prefixes with a short vowel, employ Methegh after such vowel; e. g. הָיָה לְהִירֹת, יִהְיֶה, etc. nearly without exception in good editions. In principle, this may be classed with *h* below.

VERY GENERALLY EMPLOYED, (e) On the second syllable before the tone, where it is a simple one; as יִזְעַקָה, הָעֵמֶד. (f) But if this be a mixed syllable, then on the *third* before the tone, provided it be simple; e. g. יִזְעַקָה, יִזְעַקָה. (g) After a short vowel made long by position (§ 33), before a letter which excludes Daghesth forte either necessarily or arbitrarily; as הָיָה, בְּחֹרִים, לְמַצֵּחַ, וְיִבְרָךְ, etc. But this is sometimes neglected, as הָיָה; specially when Yodh with Sheva follows the vowel made long by omitting the Daghesth, e. g. וְיִבְרָךְ, etc.; and commonly so, in regard to Hhirq, as יִהְיֶה, נִחַל, etc., without Methegh.]

The qualifying terms, *almost uniformly*, *very generally*, will of course advertise the student that he is not to expect *uniformity* in the cases ranged under them.

Occasional use of Methegh.

[(h) After a short vowel in a mixed syllable (not made by Daghesth forte), especially after Pattahh and short Hhirq, Methegh is placed,

sometimes on the first, and sometimes on the second syllable before the tone; e. g. on the *first*, as תַּדְּשָׁא, עֲרַבְלוּ, נִחַדְלוּ, לְזַרְעֵכֶם, סִבְלִי Is. 10: 34. נִדְרֹו Ps. 76: 12, וּמִכְנִסֵּי, נִיזְבָּחוּ; with other short vowels, יִהְיֶה (*d* above), יִהְיֶה, שְׁמֶרֶה *shömrā*, קִרְבָּן *qörbān*, דֹּרְבָן *dörbān*, עֲמֹדְכָה *amödhkha*, etc.; on the *second*, as וַיִּשְׁתַּחֲוֶה, וַיִּתְפַּרֵּק, מִתִּיהָדִים, etc. The cases with other vowels than Pattahh or short Hhireq, are rare. (*i*) On the first syllable of a polysyllabic word, when this syllable ends with a daghesh'd letter; e. g. בְּתִיכֶם, וַיִּשְׁהֲטוּ, הִקְדָּשִׁים, מִסְפָּרָה, etc.; especially when the first letter is Vav conversive, Mem prefix, or He article.]

Rare use of Methegh.

[*(j)* Very seldom, after a Vocal Sheva under the first letter; as וְאֵת, וְאֵת, וְאֵת; more rarely still, even before Sheva initial, as וְאֵת Est. 9: 7—9, ten times. In these cases it is called *Methegh initial*; the older Jewish grammarians named it גִּעְזָא, *mugitus*; a name afterwards extended to Methegh generally.]

Methegh before Maqqeph.

[*(l)* The general principle is the same as if the two words joined by Maqqeph were one, (they being read as one); so that the above rules generally apply; e. g. מִשְׁלֵבִי, *e*; יִרְאֶה-לּוֹ, *h*; כִּי-עָמְלוֹ, *e*; בְּתוֹךְ-, *e*; הָאֶרֶץ, *e*, etc. (*m*) In many cases long monosyllables before Maqqeph take a Methegh (often otherwise), although a tone-syllable follows immediately, e. g. בֵּית-יֶלֶד, יֶלֶד-אֶלֶף; and even when it does not, and the monosyllable is a mixed one, as שׁוּב-אֲדָם, etc., contrary to *e*. Short vowels before Maqqeph commonly reject Methegh; as עַד-בֵּית, etc.]

Such are the numerous and very indefinite (not to say contradictory) principles for the use of Methegh. No wonder that no two editions or manuscripts agree in regard to it. Some of the very words employed here as examples, are differently marked in different editions.

NOTE 1. The conjunction ו (*and*) does not generally receive Methegh.

NOTE 2. Several Metheghs may appear on the same word, if the different rules for writing it should require them; e. g. צִאצְּצִיָּהֶם, for the Methegh on צִ, see *e* above; for that on צִ, see *a*.

NOTE 3. Instead of Methegh, the *conjunctive* accents (especially Munahh, Qadma, and Merka, § 93) are frequently used, when a word has a *distinctive* upon it; e. g. וְלִמְוֹעִדִים with Munahh under מְ, instead of וְלִמְוֹעִדִים with Methegh; and so in very many cases.

MAQQEPH.

§ 88. Mäqqēph (מֶקֶף), somewhat like our hyphen, connects two words together, and makes them as one in respect to interpunction and reading.

E. g. אֶת־הַשָּׁמַיִם, אֶת־הַיָּם. Usually either the former or latter word, in cases of this nature, is *short*; as in the examples produced.

§ 89. The word before Maqqeph throws off its tonic accent; and a long vowel in its final syllable is for the most part shortened, if pure.

E. g. וְעַל־הָאָרֶץ, where עַל has no accent, Gen. 1: 15. For the reason why the long vowels before Maqqeph (which removes the tone) are shortened, see § 36. § 129. *a*. But here, the punctators were not uniform; for we have לֵב־דָּוִד לֵב־דָּוִד (not לֵב־דָּוִד), and without Methegh too, in 1 Sam. 24: 6; but also לֵב־נִישׁ לֵב־נִישׁ, 2 K. 12: 5; and thus in other cases.

[NOTE 1. Maqqeph sometimes appears between several words in succession, as אֶת־כָּל־אֲשֶׁר־לֵוֹי. Mostly it is employed only between words closely connected in sense, e. g. between prepositions and their nouns, words in regimen, etc.; but its use is not confined to these, and it is very arbitrary in many cases, about which manuscripts and editions, and also Jewish grammarians and critics, disagree. In some few cases it stands after a polysyllabic word; as הָיָה־לְהָיִי, Gen. 6: 9.

NOTE 2. Maqqeph might itself well be called a *conjunctive* accent *sui generis*, as it in most cases plainly supplies the place of a usual Conjunctive. E. g. the famous Jewish critics, Ben Asher and Ben Naphthali, disagree, in a multitude of cases, respecting the answer to the question, whether a Maqqeph or a Conjunctive is to be put on certain words. It differs from other Conjunctives only in this, viz. that *it usually causes the preceding long mutable vowel to be shortened*. In like manner Pesiq, inserted between words, is reckoned a *disjunctive* accent, § 93, No. 20.

RULES FOR READING HEBREW.

§ 90. The principal difficulty is, to know where to begin and end a syllable. The following rules may aid the learner.

1. Every syllable must begin with a moveable letter.

NOTE. Vav with Shureq (וּ) in the beginning of words is the only exception, and is sounded *ū=oo* in English. In אֶמֶר ā-mār, עֶמֶר

ṣā-mādh, etc., the **ס** and **צ** are moveable, although *we* do not sound them, because we know not what sound to give them.

2. No syllable can have more than two moveable letters *before* its vowel; and none admits more than one *after* its vowel, except a final syllable which may have two.

3. Every vowel stands in a *simple* syllable, when followed by a letter which has a vowel belonging to it.

4. Every *short* vowel in a *mixed* syllable, is followed by a simple Sheva expressed or implied, or by a Daghesch forte; e. g. **בָּרֶזֶל** *bār-zēl*, in which the first syllable has a Sheva expressed, the second a Sheva implied; so **לִמְדָה** *līm-mēdh* = **לִמְדָה**.

5. Every *long* vowel makes a *mixed* syllable, when followed by a simple Sheva expressed or implied, or by an implied Daghesch forte, *provided* such vowel be in a *tone-syllable*. E. g. **קָאָם** *qām*; **יִקְטֹלְנָה** *yīq-tōl-nā*, where the Hholem is in a mixed tone-syllable; **יָמָה** *yām-mā* = **יָמָה**; **נֶתְה** *nēth*, where Sheva is implied under the **ה**.

6. A *long* vowel, not in a tone-syllable, makes a *simple* syllable, though followed by a Sheva; e. g. **קָאֵלָה** *qā-tēlā*, **בֹּגְדִים** *bō-gēdhīm*; but not always so before a Maqqeph, as **לֵב-דָּוִד** *lēbh-Dāvīdh*.

7. Every vowel followed by a real Quiescent makes a *simple* syllable, provided the letter next after the Quiescent have a vowel belonging to it, or the Quiescent stands at the end of a word. E. g. in **רֵאשִׁית** *rē-shīth*, **רֵא** is a simple syllable, because the **ש** which comes next after it has a vowel of its own; in **בָּרָא** *bā-rā*, **רָא** is a final simple syllable.

8. Every vowel followed by a real Quiescent makes a *mixed* syllable, if the next succeeding moveable letter is destitute of a vowel. E. g. in **רֵאשִׁית** *rē-shīth*; **רֵש** is a mixed syllable because **ת** has no vowel of its own. But such syllables must always be *tone-syllables*; excepting the very few cases where quiescent **ה** is irregularly used in short syllables; see § 31, Note 3.

9. Short vowels make a simple syllable, when the next succeeding letter has a vowel of its own.

10. Every composite Sheva, and every simple Sheva vocal, stands of course at the beginning of a syllable, § 46.

11. The vowels long by position, i. e. the doubtful vowels having a daghesch'd letter in them, always stand in a simple syllable.

Exemplification of reading Hebrew.

§ 91. (1) Gen. 1: 1. **בְּרֵאשִׁית** *berē-shīth*; **בְּ** with Daghesch lene 79.

*1; with Sheva under it 45, and with Sheva *vocal* 46.—רֶא *rē*, with a quiescent long vowel 31 *a*, quiescent in Aleph 54 א.—שִׁיחַ *shīth*, with a quiescent vowel followed by quiescent Yodh 54 י; ח without any Sheva expressed, having one implied 52; also without a Daghesth lene because it follows a vowel 80.—שִׁיחַ is a mixed syllable 90. 8.

(2) בָּרָא *bā-rā*; בּ with Daghesth lene because the preceding letter has a silent Sheva implied 79. 2, פּ a simple syllable 90. 3.—רָא *rā*, vowel protracted and impure 31. *a*, א quiescent 54.

(3) אֶל־חִים *alō-hīm*; א with composite Sheva 49, which is moveable 46. *a*. — לֹ *lō*, simple syllable 90. 3. — חִים *hīm*, with Yodh quiescent 54, and Hhireq impure and protracted 31. *a*, and in a mixed syllable 90. 8.

(4) אֶת־חֹשֶׁךְ *hāsh-shā-mā-yīm*; חֹשֶׁךְ *hāsh*, this syllable comprising the *sh* which is made by the Daghesth forte in the ש 71 and 73, also 90. 4. — שֶׁ *shā* 90. 3. — מֶ *mā*, with Pattahh pure and short 34, also with accent upon it 100. *b*, and in a simple syllable 90. 9. — יִם *yīm*, with short Hhireq 141 and 100 *a*, mixed short syllable 90. 4.

(5) וְעֵת־ *veēth*; Vav moveable 56. 1, אֶת as above in No. 4.

(6) הָאֶת־רֵתִים *hā-ā-rēts*; הָ 90. 3 — אֶת 90. 3, and with א moveable 56. 1. — רֵתִים *rēts*, with short Seghol 34, and in a mixed syllable 90. 4.

(7) VERSE 2. וְהָאֶת־רֵתִים *vehā-ā-rēts*; וְ *ve* in No. 5.

(8) הָיֵת־הָ *hā-yethā*; הָ with Qamets long 66. *a* under e. g., י *ye*, Yodh moveable 56. 1.—הָ *thā*, ח without Daghesth lene 80. *a*, and followed by ח quiescent 54 ח.

(9) הָיֵת־הָ *thō-hū*; ח without Daghesth lene 80. *b*. — הָ *hū* with ח moveable 56. 1, and with ח quiescent 54 ח.

(10) וְבָהָיֵת *vā-bhō-hū*; וְ *vā* 56. 1, simple syllable 90. 3. — בָּ *bhō*, ב without Daghesth lene 80. *b*; simple syllable 90. 3. — הָ *hū*, as before.

(11) וְחֹשֶׁךְ *vehhō-shēkh*; וְ *ve* 56. 1.—חֹשֶׁךְ *hhō*, Hholem in a pure syllable; the point over the right tooth of the Shin stands as well for the vowel Hholem as to mark *sh* 62. 2; read as a simple syllable *hhō* 90. 3. — חֹשֶׁךְ *shēkh*, short Seghol and mixed syllable, see in No. 6; Sheva silent in the final Kaph, 52. 1.

(12) עַל־ *āl* 90. 4; the ע is *moveable* here, although we do not sound

* *Note.* In this exemplification, the first number in any reference stands for a section (§) in the Grammar; others which follow this, stand for the subdivisions under the section.

it, because we know not how to sound it.—פֶּנֶה *penē*; Pe with Dagħesh lene 79. 2, Sheva vocal 46. *d.*—נִי *nē*, 54 *γ*.

(13) תְּהוֹם *thehōm*; ה without Dagħesh lene 80. *b.*—הוֹם *hhōm*, 90. 8.

(14) רְוִיחַ *verū^ahh*; ו in No. 5.—רִוִּחַ *rū^ahh*, with Pattahh furtive 69.

(15) מֶרֶא־חֶפֶת *merá-hhē-phēth*; ר with Pattahh long 33 and 90. 11.—חֶפֶת *hhē*, with Seghol pure and short 34, also accented 100. *a.*

(16) עַל־פְּנֵי *āl penē*, see No. 12. הָמ־מֵא־יַם *hām-mā-yīm*, the letter signified by Dagħesh forte in Mem attaches to the first syllable *hām*—90. 4.—מֵא *mā*, 90. 3.—יַם *yīm*, with short *i* 328.

(17) VERSE 3. *Văy-yō-mēr* *lō-hīm yehī, nōr* (with *l* moveable 56. 1, although we do not sound it); *vá-yehī nōr*, (in *vá* the Pattahh has a Dagħesh implied in it, and is to be regarded as long 59).

(18) VERSE 4. *văy-yăr* (with *l* otiant at the end 57. *a*) *lō-hīm êth hā-nōr kī-tōbh, văy-yăbh-dēl lō-hīm bēn hā-nōr ū-bhēn* (*ū* 90. 1. Note) *hā-hhō-shēkh* (הַ, 33 and 58; see also in No. 11).

(19) VERSE 5. *Văy-yīq-rā lōhīm lā-nōr yōm, vėlā-hhō-shēkh* (לָ 33) *qā-rā lāy-lā* (לָי 66. *a.* under *e.* *g.*) *vá-yehī* (*vá* in No. 17) *ě-rēbh vá-yehī bhōqēr yōm né-hhādh* (נֶ 33 and 58).

ACCENTS.

§ 92. The other small marks of various forms accompanying the Hebrew text, are *accents*.* They are divided into two great classes; viz. (*a*) Such as separate words, or parts of sentences, from each other; which are called **DISJUNCTIVES**. (*b*) Such as serve to shew that words are to be closely connected, either in the reading or in the sense; which are called **CONJUNCTIVES**.

§ 93. The following table exhibits the forms, names, and classification of the accents. Some of them are used both in poetry and prose; and such have no mark prefixed. Others are peculiar to prose, and these have (†) prefixed. Others are peculiar to poetry, and these have

* Usually called *tonic* accents, in order to distinguish them from *Methegh* which is called the *euphonic* accent.

(*) prefixed. *Poetry* means (according to the accentuators) only the books of Job, Psalms, and Proverbs, called technically אֱמֶת (*truth*), these being the three initials of the Hebrew names of these books.

Note. The reader will observe, that the parallel blank line within the parentheses which stands next after the numbers, is intended to represent the line of Hebrew letters; and consequently the position of the accents in relation to the letters over or under which they stand, is thus marked.

I DISJUNCTIVES.

(1) *Pause accents or Disjunctives of the first class.*

1. (:—) *Silluq*, סִלּוּק, i. e. stop, pause. In connection with the two large points that always follow it, it is named סִלּוּק בְּסוֹף פְּסוּק, *pause at the end of a verse*. Elsewhere this same mark stands for Methegh; § 85. Note.

2. (—) *Athnahh*, אֲתָנַחַח, i. e. respiration.

* 3. (—) *Merka Mahpakh*, מֶרְקָא מַחְפָּקָא, a composite accent, see Nos. 23. 25.

(2) *Occasional Pause-accents or Disjunctives of the second class.*

† 4. (—) *Tiphkha*, טִפְחָה (posterior), i. e. palm of the hand, so called from the shape. It is also named טִרְחָא *retardation*, and (when next before Silluq and Athnahh) מְאִיזָא *strong*. In poetry, it is merely a Conjunctive; see No. 30.

* 5. (—) *Tiphkha* (anterior); praepositive, § 95 a.

† 6. (—) *Zaqeph Qaton*, זָקֵף קָטוֹן, elevator minor.

† 7. (—) *Zaqeph Gadhol*, זָקֵף גָּדוֹל, i. e. elevator major.

† 8. (—) *Segholta*, סִגְחָלְתָא, i. e. cluster of grapes; postpositive, § 95. a.

(3) *Lesser Disjunctives or Disjunctives of the third class.*

† 9. (—) *Tebhir*, תִּבְחִיר, i. e. interruption.

10. (—) *Rebhi^a*, רִבְיִיעַ, i. e. resting or lying over.

* 11. (—) *Rebhi^a Geresh*, a composite accent, with the Geresh praepositive, comp. Nos. 10, 15; also § 95. a.

† 12. (—) *Pashta*, פִּשְׁטָא, i. e. expansion (of the voice); postpositive, § 95. a.

13. (—) *Zarqa*, זֶרְקָא, i. e. dispersion; postpositive. In poetry (when not postpositive) it is a mere Conjunctive; see No. 31, also § 95 a.

- † 28. ([◌]) *Telisha Qetanna*, תְּלִישָׁא קֶטְאַנָּה, i. e. evulsio minor. Also תְּלִישָׁא (*eradicator*?) postpositive, § 95. a.
29. ([◌]) *Yerahh*, יֶרַח (properly יָרַח), i. e. moon. Also יֶרַח בְּיָוֶמוֹ, *the moon a day old*; עֵגֶלָה, *round*; גִּלְגָּל, *wheel*.
- * 30. ([◌]) *Tiphkha* (posterior), in poetry a Conjunctive; comp. No. 4.
- * 31. ([◌]) *Zarqa*, in poetry a Conjunctive, when it is *not* postpositive; see No. 13.]

§ 94. The accents are said to be subservient to three purposes; viz. (1) To mark the tone-syllable. (2) To serve as signs of interpunction. (3) To regulate the reading, or rather, the *cantillating* of the Scriptures.

§ 95. (1) *To mark the tone-syllable*, is what they generally do. But the cases of exception are very numerous.

[(a) *Eight of them are always confined to the same position, let the tone be where it may*; e. g. Segholta, Pashta, Zarqa (No. 13), and *Telisha Qetanna*, must always be put over the *last* letter of a word, and are therefore called *POSTPOSITIVE*; while *Tiphkha antierius*, *Yethibh*, *Telisha Gedhola*, and *Geresh* in the composite accent *Rebhi^a Geresh* (No. 11), belong only to the *first* letter of a word, and are therefore called *PRAEPOSITIVE*; see the Table. Of course these accents sometimes fall in with the tone-syllable; but oftentimes the reverse of this happens.

The student then can never depend on the accents as universal and safe guides, in respect to the *tone* of words. He must therefore resort to the *general principles* which regulate the tone, in all doubtful cases.

(b) Many words have *two* accents on them. In this case, if both accents are of the *same* form, the *first* marks the tone; e. g. תְּהִי, with the tone on the *penult*. If the accents are of *different* forms, then the *last* (left hand one) marks the tone-syllable, i. e. if it belong to those accents which always mark the tone; e. g. וְלִמְנוּעִים, where יִם is acuted. Here is one *Conjunctive* and one *Disjunctive* upon the word; but sometimes there are two *Disjunctives*, as קָרַב, Lev. 10: 4; and sometimes even two on the same monosyllable, as הָ, Gen. 5: 29. Very often, two *Conjunctives* are put upon one and the same word, as וְיָ, Ps. 96: 4.

Remark. All this shows an utter improbability that the accents were originally invented for the purpose of marking the tone. The numerous cases of *double* accentuation, and of *praepositive*

and *postpositive* accents that do not coincide with the tone-syllable, prove that the marking of it by the accents in general, is merely a *secondary* and not a *primary* object of these signs. If we say it is a *primary* one, how are we to explain it, that one and the same syllable has *two* tones at the same time? For so we must conclude from this principle, and from the occurrence of such examples as $\overset{c}{\text{פ}}\overset{p}{\text{ה}}$. But if the *cantillation* is marked by the accents (§ 97), then two accents may both be expressed by variations of the voice, when on the same syllable; but how are they to be accounted for on any other ground?]

§ 96. (2) Accents mark in part the *interpunction*.

This is the use most commonly assigned to them as the principal one. In many cases, in fact, the accents accord well with the divisions of sense. In the poetical books, the pause-accents are useful in marking the end of $\sigma\iota\lambda\lambda\omicron\iota$; and they generally do this with accuracy. But in all parts of the Bible there is a multitude of cases, where the accents make pauses in utter disagreement with the sense. So obviously is this the case, that the Punctators cannot be supposed, by any one, to have been ignorant of it.

E. g. in Gen. 1 : 1, we have בְּרֵאשִׁית , i. e. a pause-accent (Athnahh) of the largest kind, like our colon, placed between a verb with its subject, and the Acc. case which the verb governs; and so, in many hundreds of instances. This serves to shew, that the use of the accents by way of *interpunction* is only secondary.

[*Note.* The *pause-accents* are supposed to mark the greater divisions of the sense, (like our colon and semicolon); the *Disjunctives* of the second class, subdivide these; and those of the third class make a division of these parts into minuter portions still, (like our comma, and as it were like a half-comma); so that a *versé* is broken up into very small portions, of one, two, or three words each, rarely of more. But all this arrangement of accents has its regular order, for the most part; for there is a prescribed *consecution* of the accents, each Disjunctive having its appropriate place when admitted by the nature and length of a *versé*, and its respective Conjunctives (shewing what words are to be joined together) being regularly attached to it, i. e. preceding it. The manner and order of this *consecution* belongs properly to a treatise of the accents. The student who wishes to become acquainted with it, may find it represented at great length in Boston's *Tractatus Stigmologicus*, Wasmuth's *Instit. Accentuum*, Abicht *de Accentibus*; and in the second edition of this Grammar, in the Appendix, he will find an abridged exhibition of the whole system, on which much time and pains were bestowed.]

§ 97. (3) Accents also mark the *cantillation*.

The Jews do not read, but *cantillate* the Scriptures; as the Moslems do their Koran. The accents direct this. The Koran too has marks for such a purpose. This appears to me plainly to have been the *original* design of the accents, viz. to guide the *recitativo*. Now as this was regulated, more or less, by the *tones* of words and by the *sense* of a passage, so the accentuation very often (and more usually) accords with these objects; but still, in a multitude of cases it has no direct reference to them, but merely to reading or cantillation.

For an exhibition in musical notes of the *recitativo* power of the accents, see Jablonskii *Praef. ad Bib. Heb.* § 24, and Bartolocci *Bibliotheca Rabbin.* IV. p. 341.

§ 98. The *proper* place of an accent (neither praepositive nor post-positive), is over or under *the left side* of the letter which begins a syllable. The imperfection of types, however, sometimes prevents the *printed* books from following this rule.

Remark. The student should *gradually* make himself acquainted with the accents, so as to distinguish and to name them. The Conjunctives often shew what words should be *connected* in sense; the Disjunctives, which should be *separated*. They serve, therefore, as an index of the construction which the Accentuators put upon the Hebrew text. In a very great number of cases, the pause-accents (and sometimes all the others) affect the forms of words, by their influence on the vowels; so that the student should by no means supersede so much attention to them, as will enable him readily to distinguish their nature and office, so far as they have an influence on the tone, or interpunction, or on the vowel-system. One must often be in the dark on these subjects, who is not familiar in some degree with the power of the accents. Let him therefore attend, in a moderate degree at first, but still without intermission, to this subject until he is master of the whole.

TONE-SYLLABLE.

§ 99. The general rule is, that *the tone is on the last syllable*.*

To this there are many exceptions. In Syriac and Arabic, the *penult* is more generally accented.

NOTE. Technically an oxytone, i. e. a word with the tone on the ultimate, is called מִלְרָע *Milrāʿ* (*from below*); a word with the tone on the *penult*, is called מִלְעֵל *Milʿēl* (*from above*).

Exceptions.

Several classes of words have the tone on the *PENULT*, viz.

§ 100. (a) All Segholate forms, i. e. those which have a furtive vowel in their final syllable, § 359.

[This vowel is almost universally Seghol, Pattahh, or short Hhireq, § 34. In a few cases, Shureq appears to be *furtive*, and consequently employed as a short vowel; e. g. in מִזְחֹר and בְּזֹחֹר, which stands for מִזְחֹר and בְּזֹחֹר. In proper names ending with יָהוּ, the *penult* syllable is accented, as מִיכָיָהוּ *Micaiah*; so also in וַיִּשְׁמַח, where the ו is *quasi furtive*, § 120. b.]

(b) All duals are penacuted; and plurals of the same form with duals.

* Words with the tone on the *ultimate*, are not marked in this grammar with the accent, except for special purposes. The reader will understand, therefore, that a word without a tone-accent noted, is after this to be regarded as having the tone on the *ultimate*. From this remark, however, the Hebrew that is exhibited in the *syntax* is to be excepted, where the *penult* tone syllables are not marked, except for special purposes.

E. g. dual, רָגַלְיִם; plurals like the dual, מַלְאִים, שְׂמַלְאִים; in all which cases the final Hhireq is short.

[(c) Apocopated futures in verbs לָה, which take a furtive vowel; as יִגְלֶה, יִגְלֶל § 283. 3. γ. § 288.

(d) All the forms of regular verbs, which receive formative syllabic suffixes *beginning* with a consonant; excepting those which have תָּם and תָּן, § 194. § 197.

Exceptions to this rule may be found, but they are either the result of error in copyists or printers, or the accent has been moved from its proper place by some of the causes described in § 101.

(e) In Hiphil of regular verbs, all the persons are *penacuted*, in case of accession at the end, which have Yodh characteristic between the two last radicals. The other persons follow the rule in *d*.

(f) In Kal, Niphal, Hiphil, and Hophal of verbs עָע, the tone rests on the *penult* in all the persons which have formative suffixes *beginning* with a vowel, i. e. wherever הָ, וּ, יָ, is added to the root. See Par. XII.

But sometimes the tone is *Milra*; as רָעַי, Imper. רָעֵי. Such exceptions are limited chiefly to Kal.

NOTE. In all the persons of these verbs which have formative syllabic suffixes *beginning* with a consonant, (excepting the suffixes תָּם and תָּן), the tone rests on the epenthetic וּ or יָ (§ 259) which is inserted between the verb and the formative suffix. To this rule there are a few exceptions; as יִגְלֶיךָ, etc., where the tone is on the *ultimate*.

N. B. Poel, Poal, and Hithpoel of these verbs are *regularly* accented; i. e. they have their tone like the corresponding conjugations in a regular verb.

(g) In Kal, Niphal, and Hiphil of verbs עָר, the tone rests on the *penult*, in those persons which have formative suffixes *beginning with a vowel*, i. e. the suff. הָ, וּ, יָ.

In a few cases, the tone here is on the last syllable; as שָׁמְרוּ, Imper. שִׁמְרוּ. This is very rare, except in Kal. Comp. above under *f*; see Par. XIII.

NOTE. As in the case of verbs עָע above (*f*, Note), so here all the persons of those verbs which have an epenthetic וּ or יָ (§ 268. c) before formative suffixes *beginning* with a consonant, (excepting the suf-

(*k*) Nun *epenthetic* always makes the tone *penult*; e. g. קָהֶנָּה, וּסְרָנִי. Nun *paragogic* always brings it to the final syllable; as תְּמוֹתָיו, but with Nun, תְּמוֹתָיוֹן.

(*l*) Pause-accents frequently, (sometimes other accents), occasion the tone to stand upon the *penult*, when its regular place would be on the ultimate; and *vice versa*.

E. g. וְיָמָה, וְיָמָה; וְיָמָה, וְיָמָה. This properly belongs to the next head; but it is well here to advertise the student, that there is a class of *penacuted* words, which are made so as it were *accidentally*, their proper accent being on the ultimate.]

Shifting of the tone-syllable.

[§ 101. The rules in § 99. § 100, constitute the *regular* and *usual* principles of accentuation. But the tone-syllable is often shifted from its natural place; e. g.

(*a*) *Vav* prefixed to the Praeter of verbs, commonly makes the word *Milra*.

E. g. וְהִקְבִּירָהּ, וְהִקְבִּירָהּ; וְשָׁבַרְתִּי, וְשָׁבַרְתִּי; Hiph. וְהִקְבִּירָהּ, וְהִקְבִּירָהּ. So too in verbs עָו and עָו, § 100. *f. g.*, and also in *h*.

EXCEPTIONS. (1) *Always*, the first pers. plur. of verbs; as וְאֶמְרָנִי. (2) *Generally*, verbs whose third radical is a Quiescent; as וְיָרָאָה, וְיָרָאָה. (3) Verbs with a pause-accent on the penult. (4) When a tone-syllable immediately follows, the tone is then commonly (not always) thrown back; as וְשָׁפַחְתִּי לְבָרִךְ.

Note. Besides these exceptions, there are other *occasional* instances of exception to the rule in *a* above, which either want of consistency, or inaccuracy in transcribers, has occasioned.

(*b*) *Vav conversive* prefixed to the Future, commonly (not always) makes the word *Milel*.

E. g. וְיֵאמָר, וְיֵאמָר. In such cases, the verb must end with a radical letter, and its *penult* syllable be *simple*; otherwise the change in question is excluded.

NOTE 1. Apocopated verbs with a *furtive* final vowel, are all accented on the *penult* in the Future. See § 182. 2. *γ.* § 288.

NOTE 2. Futures with *Vav conversive* remain *Milra*, (*a*) In the first pers. sing.; as וְיֵאמָר. (*b*) In verbs לָא; as וְיֵרָא. (*c*) With a pause-accent on the final syllable.

(c) The particle אַל (*not*) before the Future, usually (not always) makes it *Milel*.

E. g. אַל-תְּוֹכַח do not reprove, אַל-תוֹסֵף you must not add, with the tone on the penult. But here practice is not uniform, as the accent is sometimes on the ultimate.

Verbs לִּהְיוֹת preceded by אַל, commonly suffer both apocope and retraction of the accent.

(d) A word regularly *Milra*, if immediately followed by a tone-syllable, more usually becomes *Milel*.

E. g. הוֹיֵי בוֹ, regularly accented הוֹיֵי; נִצָּה אֶרֶץ, standing alone, נִצָּה. But as the penult syllable is often *not adapted* to receive an accent, and as the change of tone would, in some cases, have a tendency to obscure the sense in reading, the usage in question is *often* neglected.

(e) The Imp. and Fut. apocopated, with an optative or hortative sense, *commonly* (not always) throw back the accent.

E. g. הִשָּׁמֶר keep thyself, for הִשָּׁמֶר; יֵרָא let him see, for יִרְאֵה; הִרְפֵּה for הִרְפֵּה. The Future always does this, when it has a *furtive* vowel.

N. B. Pause accents frequently occasion the tone to be shifted both forwards and backwards; see above, § 100. 7.]

CRITICAL MARKS, AND MASORETIC NOTES.

[§ 102. In the common editions of the Bible with Masoretic notes, etc., a small circle over any word, e. g. הִוְיָא, shews that the margin is to be consulted, either for a different reading (as Gen. 8: 17, הִיִּצָּא in the case above), or for *literae majores* or *minores*, *Pisqa*, *puncta extraordinaria*, etc. The mark (*) over words in Van der Hooght, etc., refers to a marginal note.]

[§ 103. *Qerī* and *Kethibh*. There are a considerable number of marginal readings (about 1000) in our common Hebrew Bibles, most of which are quite ancient. Some of them correct grammatical anomalies, some are euphemisms, and some propose a different word. They are probably the result of an ancient recension of Hebrew manuscripts. The marginal word is called קֶרִי *Qerī*, which means *read*; i. e. this

word is to be read instead of the word in the text to which it relates, and which is called כְּתִיב *Kethibh*, i. e. *written* or *text*. The vowel-points under the Kethibh belong to the Qeri, which is printed without points. If a word is omitted in the text, the vowel-points stand in the place with a small circle over them, while the letters belonging to them are printed in the margin; as in Judge 20: 13. This is called קְרִי בְּתִיב וְלֹא בְּתִיב, *read but not written*. If a word is superfluous in the text, it is left unpointed; as in Ezek. 48: 16. This is called בְּתִיב וְלֹא קְרִי, *written but not read*.]

§ 104. *Literae majores et minores* distinguish themselves, § 10. *Pîsqā* (פְּסָקָה) means *separation*, i. e. a space left in the text in the middle of a verse; as in Gen. 35: 22.

Puncta extraordinaria are marked thus, וַיִּשְׁקֶהוּ. See Gen. 18: 9. 33: 44, where are examples of points over the letters which are *extraordinaria*.

The Rabbins regard these as designating some mysterious significations of the words over which they are placed. Probably the original design of them was, to denote that the reading was suspicious. The number of words over which they are found is only fifteen. For a full account of all the marginal and other notes in the Masoretic editions of the Hebrew Bible, see the preface to Van der Hooght's Hebrew Bible, §§ 23—25. See also the like explanations, at the close of Hahn's edition of the Hebrew Bible.

PART II.

CHANGES AND PECULIARITIES OF CONSONANTS AND VOWELS.

CHANGES OF CONSONANTS.

[§ 105. It is a principle occasionally developed in the Hebrew language, that *letters of the same organ are easily commuted*. E. g. גַּב, בָּב, גָּב, all mean *back*; and the like in a number of cases, in the different classes of letters mentioned in § 12. But changes of this nature belong to *lexicography*, as they do not affect the grammatical forms of words.]

§ 106. The changes which affect the consonants, may be ranked under (a) *Assimilation*. (b) *Casting away*. (c) *Addition*. (d) *Transposition*.

§ 107. (a) *Assimilation*. Several consonants are occasionally assimilated; viz.

[(1) *In the first syllable of words*; viz. (a) *Nun* most frequently of all; e. g. מִזֶּה for מִנֶּה *from this*, יָבֵשׁ for יָבֵשׁ. This is very common in verbs פָּדַע (§ 252), but not universal. (b) *Lamedh* rarely; probably in the article הַל in all cases (§ 163), as הַל שְׂמֵלִים for הַשְּׂמֵלִים, etc. Also in the verb בָּלַע; as Fut. יִבְלַע for יִבְלַע. (c) *Resh* very seldom; in אֲשֶׁר, as שְׂיִדְיוֹ instead of יִדְיוֹ אֲשֶׁר, *who will be*; בִּטָּא for בְּרִטָּא, which is the form of the word in Syriac and Arabic. (d) *Tav*; as in the praeformative הָת (in Hithpael), where it often assimilates itself to the first radical of the verb, e. g. הִתְדַּבֵּר for הִתְדַּבֵּר etc.; see § 187. b. 2. 3. (e) *Mem*; but only in a few foreign words, as לִפְיִד for לִמְפִּיד, in Greek λαμπάδες. (f) *Yodh*; in some verbs פִּי, § 251.

(2) *In the last syllables of words*. In all the cases under No. 1, the assimilation, as we have seen, is indicated by a Dagghesh forte in the letter with respect to which such assimilation takes place. But assimilation occasionally happens at the *end* of words, where a Dagghesh forte cannot be written, § 72. This takes place in cases where a *furtive* vowel would stand in the final syllable of a word, provided its full form were given to it; e. g. הָת for הָתָה, אָה for אָהָה, בָּה for בָּהָה, etc.

So also לַח for לָחַת, אַחַת for אָחָד, מְשַׁחַח for מְשַׁחֵחַ, מְשַׁרַּח for מְשַׁרְחֵחַ.

NOTE. A long vowel in such cases of assimilation and contraction (as תַּח for תָּחַת), is rather unusual. The other examples here exhibit only Pattahh, as the vowel appropriate to the contracted form.

REMARK. All languages have a practical tendency toward shortening words, and assimilating some of the letters. E. g. in Greek, συλλαβάνω instead of συλλαμβάνω; and so at the end of words, ὁδός for ὁδόντ (Gen. ὁδόντος), Κλημῆς for Κλημύτης (Gen. Κλημύτης). In Latin, *illustris* for *inlústris*, etc.]

§ 108. (b) *Consonants cast away or dropped.* Instances of this nature occur; viz.

[(a) *At the beginning of words*, by *APHAERESIS*, when a Sheva would be under the first letter. E. g. (1) *Aleph*; as בִּלְחָנו for בִּלְחָנוּ, and so not unfrequently. (2) *Yodh*; as יָד for יֹדֶד, רִבּוֹל for רִבּוֹלֵי. (3) *Mem*; as מִלְקָח for מִלְקָחַ. (4) *Nun*; as נִתָּן for נִתְּנָן. It is doubtful whether any letter which has a proper vowel, suffers *aphaeresis*. It seems to be limited to cases where Sheva is used under a letter.

(b) *In the middle of words*, by *SYNCOPE*. This happens, when a Sheva immediately *precedes* the letter dropped. In cases of syncope, the vowel of the letter syncopated takes the place of this Sheva; e. g. מִלְחָמָה for מִלְחָמָה, קָרִים for קָרִים, יִמְלִיךָ for יִמְלִיךָ, יִמְלִיךָ for יִמְלִיךָ; מִלְחָמָה for מִלְחָמָה, מִלְחָמָה for מִלְחָמָה, etc. Syncope of א is pretty frequent; of ה, very common; of ו and י, more seldom, except in verbs לָה; of ע very rare; see § 118 seq.

(c) *At the end of words*, by *APOCOPE*. (1) *Mem* and *Nun* at the end of all plural nouns, etc., in the construct state; see § 332. (2) Perhaps *Nun* at the end of some proper names; as מִגְדוֹ for מִגְדוֹן. (3) The final ה is usually dropped when words receive suffixes, etc.

NOTE. The omission or dropping of the *Quiescents* as such, which often happens, is treated of in §§ 63—65.]

§ 109. (c) *Consonants added.* This sometimes happens,

[(a) *At the beginning of words*, by *PROSTHESIS*; e. g. תַּמּוּל and אֶתְמוּל; בָּזָר, אֶבְזָר; (so Greek χθής, ἐχθής). (b) *In the middle of words*, by *EPENTHESIS*; e. g. אֶמְאָסָה for אֶמְאָסָה. (c) *At the end of words*, by *PARAGOGE*; as יִקְטִילוּ, יִקְטִילוּ. Also הֶה and הֶה are frequently added by paragoge; so יֶה and יֶה sometimes, to participles and nouns. See § 125. b. c. d.]

§ 110. (d) *The grammatical transposition of letters* is

limited principally to the conjugation Hithpael, when it begins with a sibilant letter; § 187. *b*.

[In lexicography there are a considerable number of transpositions; e. g. לָשׁוּב and לָבֶשׂ, *a lamb*; פָּצַר and פָּרַץ, *to break*; עָלָה and עוֹלָה, *wickedness*, etc. Such transpositions are most frequent, between the Sibilants and Resh.

NOTE. The exchange of a letter for one of the corresponding class which may fill its place, is not an unfrequent thing in lexicography; as עָלָה, עָלָה, and עָלָה, *to exult*; סָגַר and סָבַר, *to shut up*. But these changes belong not to grammar. In Hithpael only is the transposition in question a *grammatical* one; § 187. *b*.]

PECULIARITIES OF THE GUTTURALS AND RESH.

§ 111. The Gutturals are never doubled in pronunciation; and Resh in this respect is usually like them. Hence *Daghesh forte* (which is a sign of reduplication) is not admissible in the Gutturals, nor usually in Resh.

A few cases only occur of *Daghesh forte* in Resh; as שָׁרַר, פָּרַר, etc.

§ 112. As a compensation for *Daghesh forte* excluded from the Gutturals and Resh, the preceding vowel is lengthened; § 58. and comp. § 59.

E. g. בָּרַךְ instead of בָּרַךְ, מָעַם instead of מָעַם, פָּרַךְ instead of פָּרַךְ, etc. But ה and ה commonly take impure Pattahh before them (§ 33); as בָּהֵל instead of בָּהֵל; אָחִים instead of אָחִים.

[NOTE. In a great number of cases, Pattahh impure and long is employed as a *compensative* vowel; almost always before ה and ה, when the *A* sound is required. In other cases, impure Hhireq (§ 33) is sometimes adopted instead of Tseri; e. g. בָּיַר (not בָּיַר) instead of בָּיַר *bîr-êr*; so נָאָץ (not נָאָץ) for נָאָץ; also Qibbuts long and impure instead of Hholem, as נָחָמָה (not נָחָמָה) instead of נָחָמָה. It follows that the student must not always expect a vowel long in *appearance* before the Gutturals; for impure long Pattahh and Hhireq are frequently used instead of Qamets and Tseri; § 33. The use of impure Qibbuts (except as being vicarious for Shureq) is unfrequent.]

§ 113. The Gutturals usually take the *A* sound before them; most frequently in a *final* syllable, but not unfrequently in a *penult* one.

E. g. שָׁמַע (Imp.) instead of שָׁמַעַ, אָרַע instead of אָרַעַ. In a *penult* syllable; גָּעַר instead of גָּעַרַ, יָהֲמַר instead of יָהֲמַרַ.

[NOTE 1. In almost all cases, where the *final* syllable has a Guttural at the end, and has also a *mutable* vowel, that vowel is exchanged for *Pattahh*; as Kal Imp. שָׁמַע, instead of שָׁמַעַ; Piel שָׁמַע, instead of שָׁמַעַ, etc.

NOTE 2. In case the *final* syllable with a Guttural has a long vowel, which is *immutable*, *Pattahh* furtive is put under the Guttural, as הַשְׁמִיעַ, גְּבוּיָהּ, etc. See § 69.

NOTE 3. Resh never takes a *Pattahh* furtive; and in this respect is not like the Gutturals.]

§ 114. Instead of simple Sheva vocal, the Gutturals usually take a composite Sheva; comp. § 49.

E. g. אֶלֶּה, הֶפְךָ, הִלִּי. But Sheva *simple* stands under the Gutturals, at the *end* of a mixed syllable and after a short vowel, i. e. whenever a *silent* Sheva is required; as אֶחָבֶל, רָדַעְתִּי comp. § 50.

PECULIARITIES OF QUIESCENTS.

In treating of the *vowels*, it was necessary to notice the *quiescent* and *otiant* power of the letters א ו ה ע (*Ehevi*), §§ 53—57, so far as might serve to illustrate the nature of the vowel sounds in which they quiesce. But a more particular notice of the various phases and powers of these letters is demanded; and such an one is proper here.

Principles which regulate Quiescence.

§ 115. The letters א, ו, י (*Evi*) quiesce, when a *homogeneous* vowel precedes them (§ 53), and according to the analogy of other consonants they would stand at the *end* of a mixed syllable, and take a simple Sheva silent either expressed or implied; § 56. 2.

E. g. מָצָא instead of מָצָאָ=מָצָאָה, בִּיהֻדָּה instead of בִּיהֻדָּהַ, יָיִטַּב instead of יָיִטַּבַּ, הִנָּשֵׁב instead of הִנָּשֵׁבַ.

NOTE. If the preceding vowel be naturally *heterogeneous*, yet in many cases this does not exclude *quiescence*, because a peculiar expedient is often adopted in order to effect it; see § 117. 1. Comp. with this, § 56. 3.

Such is the *general* rule for cases of *quiescence*, subject however to many exceptions. But quiescence is not limited to this case only; for,

§ 116. Quiescence *sometimes* happens, when the *Evi*

would (by analogy) have a *vowel*; specially when they would take a *furtive* one; comp. § 119. c. 3. § 120. c.

E. g. קום instead of קום, קום instead of קום; נמצאת instead of נמצאת, ראש instead of ראש, גלות instead of גלות, שְׁבִית instead of שְׁבִית; and so often, when the vowel preceding the *furtive* one is homogeneous. But usage only can enable the learner to distinguish such cases.

117. The general rule demands that the preceding vowel should be *homogeneous*, as a condition of quiescence; but quiescence is often effected in cases when such preceding vowel would be naturally *heterogeneous*. This happens in two different ways;

(1) The vowel may conform to the Quiescent, in order to become homogeneous.

E. g. for הוֹשִׁיב (which would be the regular analogous form), is substituted הוֹשִׁיב, i. e. the heterogeneous short Hhireq in the syllable הוֹ, conforms to, or becomes homogeneous with, the Vav in הוֹ. So עוֹלָה for עוֹלָה, גְּלִיתָ for גְּלִיתָ, etc.

(2) The Quiescent may conform to the vowel, so as to become homogeneous with it.

E. g. קָאם for קום, גָּהָ for גְּהִי, שָׁהָ for שְׁהִי, etc.

Practice only can teach the student, what cases come within these rules.

Special usage in regard to א, ה, י, ו.

§ 118. The letters א, ו, י, and likewise ה, having a vowel of their own, and being preceded by a consonant with Sheva, *oftentimes* remit their vowel to the place of the preceding Sheva, and become either *otiant* or *quiescent*.

E. g. פֶּאֶרָה, בָּאָר for בָּאָר, רָאָשׁוֹן for רָאָשׁוֹן, רָאָשִׁים for רָאָשִׁים; פֶּאֶרָה for פֶּאֶרָה; בָּוָא for בָּוָא (bevo), קוֹם for קוֹם, עִי for עִי; בָּוִי for בָּוִי, גְּלוֹי (with Yodh omitted) for גְּלוֹי, בִּיתְרוֹן for בִּיתְרוֹן, אִמָּה for אִמָּה, אִבָּה for אִבָּה; גְּלִי for גְּלִי, etc. So in respect to ה; e. g. לְהַמְלִיךְ for לְהַמְלִיךְ, לְהַקְטִיל for לְהַקְטִיל, etc.; see Note 3 below.

[NOTE 1. This has been usually named *Syriasm*; but improperly, since it appears so very often in Hebrew (taking all the cases together)

as to shew that it is a property of the dialect, and not the result of error in *Syriazing* transcribers. Usage only can determine the cases in which it is admitted.

NOTE 2. Such instances have also been represented by all the grammarians as mere *quiescence*, in respect to א. That they are not so, however, but cases of *otium*, seems to be plain from the following examples; viz. לְקַרְאֵה (instead of לְקַרְאָה), which with a sing. suffix makes לְקַרְאֵתוֹ, with a plural one לְקַרְאֵתְכֶם; so מְלַאכָה (instead of מְלַאכָא), construct state מְלַאכָתָא, with suffix מְלַאכְתָּךְ; shewing that the Pattahh is not affected by the א in such cases, but still remains short (as it plainly is) in the syllables רֵאָה, לֵאָכְ. Aleph then appears to have no effect on the *mutability* or *quantity* of the vowel which precedes it, in such cases; and consequently it is *otiant*. Instances of Vav, Yodh, and He, do not occur in the same way as those above of Aleph; but such cases as כִּי for כְּיִ, עִי for עְיִ, רִגְלִי for רִגְלִי, תְּגִלִּי for תְּגִלִּי, לְמִלְכָּךְ for לְמִלְכָּךְ, etc., shew that Vav, Yodh, and He, do become *quiescent* or *otiant*, and in the like way with א. Yodh and Vav are usually retained in such words as יִמְדָּה (for יִמְדָּה), בּוֹא (for בּוֹא); and in these cases they *appear* to be *quiescent*. The principle is extensive in regard to Vav and Yodh in the so called verbs לָה, which are properly לוֹ and לוֹ; and it will account for a great part of the abridged forms of these verbs; see § 281.

NOTE 3. א, ו, י, ה, being *quiescent* or *otiant*, are frequently omitted in writing; e. g. מִלְכָּה for מִלְכָּה, נִהַל for נִהַל; בּוֹא for בּוֹא, בֶּשׁוֹ for בֶּשׁוֹ, יִגְלִי for יִגְלִי, לְקַטִּי for לְקַטִּי, etc.; see § 57. § 63. Vav and Yodh are *usually* dropped when *otiant*, and He *always* when it is in the middle of a word.]

Peculiarities of Aleph.

[§ 119. These are so many, that they need a separate statement.

(a) *Aleph* is sometimes, (1) A Guttural; as in רִאשֹׁנָה. (2) A Quiescent; as in יִמְדָּה, מְצָא. (3) It is sometimes treated as a common moveable consonant; as in בְּלָא, plur. בְּלָאִים, בּוֹשָׁה bösh-shā. Usage only can determine all the respective cases of these different powers.

(b) *Aleph* at the end of a word has no guttural power (comp. § 69, Note), but is either quiescent, otiant, or employed like other consonants; e. g. quiescent, as in מְצָא; otiant, as in יִמְדָּה, נִהַל, see § 57. b. a; or it retains a common consonant power, as in Segholates, e. g. בְּלָא, plur. בְּלָאִים; סֹבָא, with suffix סֹבְחָא söbh-nām.

(c) *Aleph in the middle of a word.* (1) Like other Gutturals, it takes a composite Sheva where they take one. But in some cases it drops such Sheva, and quiesces in the preceding vowel and lengthens it; e. g. לֹא־מֵר instead of לֹא־מֵר, לֹא־לֵהִים instead of לֹא־לֵהִים, נֶאֱמָר instead of נֶאֱמָר, נֶאֱמָר for נֶאֱמָר, etc.; comp. § 152. c. 2. These may be called *cases of contraction*. In לֵהִים the points are not appropriate; for the Jews read לֵהִים=לֵהִים, as the Pattahh seems to be long. The word, however, is *sui generis* in respect to form. (2) But where other Gutturals take a Sheva silent (§ 114. Note), Aleph usually becomes *quiescent*, e. g. מִצְחָה; but with another Guttural, as שְׂמִיחָה. (3) Aleph *penult*, in words that would regularly be Segholates and where א would have a *furtive* vowel, more usually (not always) rejects such furtive vowel, and quiesces in the *preceding* vowel (if homogeneous) and lengthens it if it is short; e. g. רָאָה for רָאָה, נִמְצָאָה for נִמְצָאָה; § 116. (4) Aleph sometimes remits its vowel to the preceding letter with Sheva, and becomes *otiant*; § 118.

(d) *Aleph at the beginning of a word.* (1) If it have a proper vowel, it is regular. (2) If it should regularly have a composite Sheva, in some few cases (after the manner of the Syriac) it employs a long vowel instead of it; e. g. אֶמֶן instead of אֶמֶן, אֶסְעֶרֶם for אֶסְעֶרֶם, אֶהְיֶה for אֶהְיֶה. The student should remember, that this happens only at the *beginning* of words.]

Peculiarities of Vav and Yodh.

[§ 120. (a) *At the end of syllables and words*, Vav and Yodh, in case they would regularly have a *silent* Sheva and are preceded by *homogeneous* vowels, uniformly *quiesce*; § 115. (b) They *quiesce* at the end of words, also, when analogically they would be preceded by a *silent* Sheva or by a *furtive* vowel; e. g. פָּרִי instead of פָּרִי or פָּרִי, יָהִי for יָהִי or יָהִי, בָּהִי instead of בָּהִי, יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶה with Pattahh furtive. To this principle there are a few exceptions in respect to *Vav*; e. g. קָצוּ.

NOTE. With א the case is different; e. g. הָטָא (instead of הָטָא) with א *otiant*; on the other hand, בָּלָא with א moveable like other consonants.

(c) *Vav and Yodh penult*, which would regularly take a *furtive* vowel, reject it, and quiesce in a preceding homogeneous vowel; e. g. גְּלוּ instead of גְּלוּ ge-lō-vēth, רְעוּ instead of רְעוּ re-ō-vēth, שְׁבוּ instead of שְׁבוּ; comp. § 119. c. 3.]

Peculiarities of He.

[§ 121. (a) *At the beginning and in the middle of words*, when retained, it is always a moveable consonant. *Apparent exceptions* are some compound proper names (as פְּדָה צוּר with quiescent ה), which depend only on the transcriber. (b) *At the end of words*, it is nearly always quiescent; as גָּלָה *gā-lā*, § 54. When moveable it is marked with *Mappiq*; as גָּבַהּ *gā-bhāh*, § 84. (c) Like א, it is capable of having a *furtive* homogeneous vowel before it without quiescence, e. g. בָּכָה, בָּצָה, בָּסָה, etc.; for it must in such cases be considered as moveable; comp. א in § 119. b, in אָבָה, etc. (d) *He ה is frequently made otiant*, at the end of a word, by a Dagghesh forte euphonic; e. g. מִזֶּה-מָה-יָהּ = מִזֶּה-מָה טוב *māt-tōbh*, עֵשָׂה פָּרִי *ō-sēp-perī*. But this belongs merely to *modes of reading*, and not to the grammatical forms of the language.]

Commutation, Apocope, and Paragoge of Quiescents.

§ 122. COMMUTATION. This naturally results from the fact, that the same vowels are homogeneous with different Quiescents. (1) *At the end of words.* E. g.

אֶ־	is put for	הֶ־	as	קָרְחָה	for	קָרְחָה
אֶ־	...	הֶ־	..	מִקְנָה	..	מִקְנָה
אֶ־	...	הֶ־	..	יִשְׁנָה	..	יִשְׁנָה
אֶ־	...	הֶ־	..	פָּנָה	..	פָּנָה
הֶ־	...	אֶ־	..	מִקְשָׁה	..	מִקְשָׁה
הֶ־	...	אֶ־	..	פָּרָה	..	פָּרָה
וֶ־	...	אֶ־	..	רֹשׁ	..	רֹשׁ
וֶ־	...	הֶ־	..	עֵשׂוּ	..	עֵשׂוּ
יֶ־	...	אֶ־	..	רִים	..	רִים
יֶ־	...	אֶ־	..	רִישׁוֹן	..	רִישׁוֹן

(2) Sometimes in the middle of words; as קָבַיִם for אֲבָיִם, קָנַם for הָנַם, קָנַם for הָנַם.

§ 124. APOCOPE. Not only are Quiescents frequently *omitted* in writing words (§ 63), but *apocope* in certain cases is even a law of the language.

[(a) In verbs לָהּ, in the apoc. Fut. and Imper., and when they have suffixes: § 283. 3. γ. § 313.

(b) In nouns with suffixes or increase, derived from the same class of verbs; § 378. b.]

§ 125. PARAGOGUE. The Quiescents (with a vowel preceding them) often constitute a *paragogic* ending.

[(a) *Aleph* is sometimes paragogic, after the syllables אֶ, י, ו; e. g. נָקָר=נָקֵר, רָבוּא=רָבוּ, הֵלְכוּ=הֵלְכוּ they go. This last form with א paragogic, is a usual one in Arabic.

(b) Also הָ, הֶ, הֵ; e. g. אֶקְטָל, אֶקְטָלָה, יִרְשֶׁן, יִרְשֶׁנָה, יִהְיֶה, יִהְיֶהנָה, עֲשֶׂה, עֲשֶׂהנָה.

(c) More seldom ו; e. g. pronoun suffix ׁ, parag. מוּ; so the noun חַיִּית, parag. חַיִּיתוּ.

(d) Rarely י; as מְקִימֵי, מְקִימֵי; but *Yodh* is often inserted between two words united to form a proper name; e. g. אֱלֹהֵי מָן, *man*, אֱלֹהֵי מָן, *God*, united גַּבְרִיאֵל *Gabriel*, i. e. man of God.]

Note. Several pronouns are of the same form and sound as some of these paragogic letters. In such cases, the connection of the word with the context must determine whether such doubtful forms are pronouns or paragogic letters.

CHANGES OF THE VOWELS.

§ 126. The changes which words in the Hebrew undergo, in order to designate their various relations and significations, are effected partly by a change in the vowels, and partly by a change in the consonants. The laws which regulate the *vowel-changes*, are the subject of our present consideration.

Vowels Mutable and Immutable.

§ 127. GENERAL PRINCIPLE. Pure vowels are mutable; impure ones immutable. See § 23. seq.

[EXCEPTIONS. *Long impure vowels are sometimes exchanged*, (1) For each other; as מְנוּסִים plur. מְנוּסִים, where ו is exchanged for ו. (2) For long pure ones; as Imp. 2d pers. masc. קָם, 2d pers. plur. fem. קָמְנָה, with Hholem pure; Niph. Fut. 3d masc. sing. יָקֹם with Hholem impure and protracted, 3d plur. fem. יָקֹמְנָה with Hholem pure and mutable; Hiph. Imper. 2d pers. plur. masc. הִקְטִילֵּהוּ, plur. fem. הִקְטִילֵּנָה with Tseri pure. (3) For short pure ones; as אֱדוּל, const. אֱדוּלֵּה *gēdhöl*; הִכְמָה, constr. הִכְמָמָה. (4) For Shevas; e. g. אֶלָּה, fem. אֶלָּתָה. *All long PURE vowels are from their very nature mutable.*

All these changes, excepting No. 1 and the first instance in No. 3, are very frequent in Hebrew. The laws of declension, in such cases, supersede the usual laws of the vowels, applicable to other cases; so that one can call no vowel in Hebrew *absolutely* immutable; all being liable in certain cases to change. But *when* and *where* this happens, can be learned only by practice. Nor can

one avoid the conclusion above, by saying that the different persons, genders, etc., require *in themselves* different vowels, as pure, impure, etc.; for these changes are in the *usual* course of declension, conjugation, regimen, etc., which occasion almost all the vowel changes in the language.

NOTE 1. The *composite* Shevas, in the like way, are frequently exchanged for each other, in the course of declension; e. g. מַעֲלָם masc. part., fem. מַעֲלָמָה; יֹאמֵר, with suffix יֹאמְרֵי. The *A* sound appears to be shorter than the *E* sound.

NOTE 2. The vowels that are properly and usually *mutable*, are these; viz. Qamets, Tseri, and Hholem, long and pure; Pattahh, Seghol, Hhireq, Qamets Hhateph, and Qibbuts, short and pure. The other vowels are immutable in the sense above defined, i. e. they remain immutable, unless a particular form of a word becomes more imperious than the usual laws of the vowel-changes.]

Gesenius says, that the *quiescent long* vowels are immutable always and in all circumstances, Heb. Gramm. 9th edit. § 16. But surely there are a multitude of exceptions to this rule, as the cases above presented show. He also states, that short vowels before a Daghes forte are immutable; but he must have overlooked such instances as הֶאֱמַר, in pause הֶאֱמַרְ, etc.

General principles of Vowel-changes.

128. (a) The changes of vowels for each other, are very generally (not always) limited to the respective classes to which they belong; § 19.

NOTE. A few seeming exceptions appear; e. g. מִד plur. מִדִּים; מוֹרֵג plur. מוֹרְגִים. So Hiph. הִקְטִיל, 2 pers. הִקְטַלְתָּ. Every language has some such anomalies. Practice only can teach how to distinguish them.

(b) Each long mutable vowel has one or more corresponding short ones, for which it may be exchanged; and *vice versâ*. E. g.

Long pure Vowels.	Corresponding short ones.
Qamets (ָ)	Pattahh (ַ)
Tseri (ֵ)	{ Pattahh (sometimes) (ַ)
	{ Seghol (ֶ)
	{ Hhireq (ִ)
Hholem (ֹ)	{ Qibbuts (ֻ)
	{ Qamets Hhateph (ֶ)

Long mutable Vowels exchanged for corresponding short ones.

[§ 129. (a) When they are in a mixed syllable on which the tone rested, and from which the tone, for some

[(b) When a Dagghesh forte is omitted in writing, a short vowel placed before it becomes long, either by nature and form, or by position; see § 112. § 58. § 59. § 33.

E. g. בָּרֶךְ instead of בִּרְךָ, בִּרְךָ instead of בִּרְכָה, בִּרְכָה instead of בִּרְכָה, long by nature and form; בָּרֶךְ for בִּרְכָה, for נָחַם, etc., long by position; see § 33.

NOTE 1. Daghesh forte *implied* in a letter at the end of a word, (it cannot be *written* in such a case, § 72), *usually* prolongs the vowel which precedes; e. g. יָגַל instead of יָגַל, אָם instead of אָם, יִתָּאֵר for יִתָּאֵר *yith-ävv*; but sometimes the vowel remains short, as יָגַל for יָגַל, סָב (not סָב) for סָבב; and often so in verbs עָל.

NOTE 2. In the case *b* above, the syllable with the short vowel becoming a *simple* one by the coalescence of the implied daghesh'd letter, the vowel must of course be lengthened, according to the rule *a* above. Before ה and ח, the vowel Pattahh usually remains in such cases, and becomes of course long; § 33.

(c) The *article* prefixed to a few words, lengthens the short vowel in them.

E. g. **הָאֵר**, **הָאֵר**; **הָאֵר**, **הָאֵר**; **הָאֵר**, **הָאֵר**; **הָאֵר**, **הָאֵר**.
Usage only can distinguish such cases; and they are not numerous.]

[§ 131. A pause-accent falling on Pattahh or Seghol pure, commonly (not always) lengthens them.

E. g. מֵיִם, מֵיִם; מֵיִם, מֵיִם. Occasionally other accents do the same; see § 149.]

Falling away of the vowels.

§ 132. Vowels are said to *fall away*, when they are dropped and a Sheva takes their place.

E. g. דָּבָר, דְּבָרָא, where the vowel under the ד in the first word, falls away in the second.

NOTE. *Apocope* of vowels is dropping them at the end of a word ; as יִבְּכָה , וַיִּבֶךְ , where the Seghol of the first word is dropped.

Falling away by change of Tone-syllable.

§ 133. (a) *When the tone is moved forward ONE syllable,*

i. e. moved toward the left hand, the penult vowel of the ground-form* falls away, if pure and mutable.

E. g. דָּבָר, דְּבָרִי; עָנָב, עֲנָבִי. If the tone is not shifted, the vowel remains; e. g. רָעַב, רָעִיב.

(b) If the tone is moved forward two syllables, both the ultimate and penult vowels, when mutable, fall away.

E. g. דָּבָר, דְּבָרִיכֶם, זָנָן; זָנִיחֶם; where both vowels of the ground-form vanish. In regard to the short Hhireq which takes the place of one of them, see § 137. In regard to Sheva being inserted when the vowel is dropped, see § 52.

Falling away on account of Regimen.

[§ 134. Regimen or the construct state (§ 332) often occasions the penult, or both the ultimate and penult vowels to fall away, if they are pure and mutable.

NOTE 1. (a) Regimen in the *singular* usually causes the *penult* mutable vowel to fall away; as דָּבָר, in reg. דְּבָר יְהוָה, where the first vowel falls away and the last is shortened. The suffix state has the like effect on the *penult* vowel, e. g. דְּבָרִי. (b) The *plural* regimen causes both the ultimate and penult vowels to be dropped; e. g. דְּבָרִי. יְהוָה. In like manner *grave* suffixes affect both vowels; e. g. דְּבָרִיכֶם. Comp. § 342. b. c.

NOTE 2. Vowels must be *pure*, in order to fall away. Even when they are so, usage does not always treat them in the same manner; e. g. שֵׁם is in reg. שֵׁם, but בֶּן in reg. makes בֶּן, the first retaining the long vowel, and the second shortening it. But in a suffix both drop it; e. g. שְׁמִי, בְּנִי.

NOTE 3. In Segholate forms (Dec. VI. of nouns), the final vowel is merely *furtive*; so that, those nouns being monosyllabic in theory, regimen makes no change in their vowels. See paradigm of Dec. VI.]

Falling away on account of Accession.

[§ 135. (a) Where the ground-form of a word receives an accession at the *end* beginning with a *vowel*, which re-

* The *ground-form* is the *primary* one, in number, gender, or tense, to which it belongs; the *original*, from which the others are derived.

quires its *ultimate* and *penult* consonants to be united in the same syllable with such accession, then the *final* vowel of the ground-form falls away, if mutable.

This happens most frequently in verbs; e. g. קָטַל, fem. קָטְלָה, קָטְלָה, plur. קָטְלוּ; קָטַל, fem. קָטְלָה, part. pres. קָטַל, fem. קָטְלָה, plur. קָטְלִים; in Piel, מָלַךְ, fem. מָלְכָה, so also in nouns of Dec. VII., as אָיִב, plur. אֵיבִים.

(b) Where only the *final* consonant is united with an accessory vowel, and the penult consonant must have a *Sheva silent*, the final vowel of the ground-form falls away.

E. g. Imp. fem. קָטְלִי (not קָטְלִי), ground-form קָטַל; קָטְלִי (not קָטְלִי), ground-form קָטַל.

NOTE 1. If only the final letter of the ground-form is to be united with the *accessory* vowel, and the penult letter must retain a *vowel* instead of having a *Sheva*, then such vowel cannot fall away; e. g. דָּבַר, with suffix דְּבָרוֹ; כּוֹכַב, plur. כּוֹכָבִים.

NOTE 2. Usage only will enable the student readily to distinguish the cases where the rule is to be applied. We can see no reason, *a priori*, why the Hebrews might not have said דְּבָרוֹ as well as דְּבָרוֹ, (especially since they say קָטְלוּ etc.); except that in this way the *suffix-forms* are distinguished from those of simple declension which mark person and number.]

Rise of New Vowels.

§ 136. We have seen that two successive vowels may fall away (§ 133. b. § 134), on account of the tone being removed, or of regimen. In such cases an impossible syllable would arise, i. e. one with three consonants before a vowel, § 42; consequently a *new* vowel must be inserted in order to avoid this.

E. g. דָּבַר, constr. plur. דְּבָרִי *dbhrē*. But this is inadmissible; see § 42. So אֲנָשִׁים, constr. אֲנָשִׁי (with one composite *Sheva*), which would be an impossible syllable. A vowel must therefore be *supplied*.

§ 137. In case the vowels falling away leave two *simple* *Shevas*, the usual supplied vowel is *short Hhireq*.

E. g. דָּבַר, plur. constr. דְּבָרִי instead of דְּבָרִי.

§ 138. But if one of the two letters that have been

deprived of their vowels, is a Guttural, then *Pattahh* or *Seghol* must be the supplied vowel.

E. g. אָנָשִׁים, constr. אָנָשִׁי instead of אָנָשִׁי; חֲלָקִים, constr. חֲלָקִי.

[§ 139. If an accessory letter with a Sheva, be prefixed to a Guttural having a composite Sheva, such accessory letter takes a *supplied* short vowel which is homogeneous with the composite Sheva.

E. g. בָּחֲלִי, but with prefix ל, לְבָחֲלִי; אָכַל, לְאָכַל; חָלִי, לְחָלִי. But the Fut. of the verbs יִחַיֶּה and יִחַיֶּה makes יִחַיֶּה, יִחַיֶּה; and analogous to this is the pointing of the prefixes, as בְּחַיִּים, contrary to the analogy of other guttural forms.]

[§ 140. When in varying the forms of words it so happens, that analogically two Shevas would come under two successive letters, and the *first* of these would be a *composite* Sheva; then the corresponding short vowel is substituted for such composite Sheva.

E. g. נִהְפָּכָה instead of נִהְפָּכָה, which would make an impossible syllable. So פִּעֲלָהּ pō-ōl-khā instead of פִּעֲלָהּ; נִעְמְדוּ instead of נִעְמְדוּ. The ground of this is, that from their nature two Shevas cannot stand together unless the first be *silent* and the second *vocal*; except at the end of a word. But in the case above, the *first* is vocal, i. e. it is a composite Sheva, § 46. a.; of course the expedient of a new vowel must be adopted, in order to avoid an impossible syllable.]

Rise of furtive Vowels.

§ 141. As the Hebrews rarely admit two consonants after a vowel in the same syllable (§ 42); so, in order to avoid this, they supply a *furtive* vowel in most cases where such a concurrence would otherwise take place. This vowel is commonly *Seghol short*; but under words having a penult Guttural, it is *Pattahh short*; with a penult Yodh, it is *short Hhireq*.

E. g. מִלֵּךְ instead of מִלֵּךְ, מִלֵּךְ for מִלֵּךְ, נֶעַר for נֶעַר, בֵּית for בֵּית. See on Dec. VI. § 359, also § 283. 3. γ. on Segholate forms of verbs.

[NOTE 1. The 2d pers. fem. sing. Praet. in verbs Lamedh Guttural, takes Pattahh *furtive*; e. g. שָׁמַעְתָּ instead of שָׁמַעְתְּ, in order to ease the pronunciation; § 69.

NOTE 2. All words having a *furtive* vowel are *Milel*, i. e. accented on the *penult*. In this way they are distinguished from the few forms that resemble them in the final vowel, but are accented on the ultimate; e. g. בָּבֶל, בָּרָךְ, etc. Comp. § 100. a.]

Euphonic changes of the Vowels.

[§ 142. These are various. (a) A Guttural with Qamets seldom admits a Qamets or Pattahh immediately before it, but exchanges it for a Seghol; e. g. הָהָרִים instead of הָהָרִים, אָחִיו for אָחִיו, פָּחָה for פָּחָה, מָה-אֲנֹכִי for מָה-אֲנֹכִי, etc.

NOTE. The rule is not uniform. Such cases occur as הָאָרֶץ, הָהָר, etc. The word וָעַד is anomalous, being put for וָעַד or וָעַד. The practice required by the rule, is occasionally extended to cases where the Gutturals are not present; as עַד-מָה כְּבוֹדִי, where מָה stands for מָה; also to Gutturals not pointed with Qamets, as הָהָרִים for הָהָרִים, *hā-h°dhā-shīm*.

(b) In mixed syllables losing their tone, Seghol in some cases takes the place of Pattahh; e. g. יָדָם for יָדָם, אֲכָלָה for אֲכָלָה. The reason of this is, that Pattahh is better adapted to a mixed syllable *with* the tone; Seghol, to one *without* it. Consequently,

(c) In a tone-syllable, we sometimes find Pattahh instead of Seghol; e. g. זָנָן, const. זָנָן and not זָנָן. See Dec. V. of nouns, Parad.

(d) A furtive vowel at the end of words causes the preceding vowel, if mutable, to conform. E. g. *Qamets*, as הוֹתָמָה instead of הוֹתָמָה; *Pattahh*, as מָלָה for מָלָה; *Tseri*, as גָּבַרְתָּ for גָּבַרְתָּ. So in verbs; e. g. נִרְגַּל for נִרְגַּל, הִרְגָּה for הִרְגָּה. In Gutturals, מוֹדַעַת for מוֹדַעַת, etc.

(e) Anomalous changes of the vowels occasionally occur; probably to mark the *peculiar* pronunciation of certain words. E. g. (1) Long vowels are put for short ones before the composite Shevas; as הִנְיָה for הִנְיָה, הִנְיָה for הִנְיָה, and perhaps תִּנְיָה for תִּנְיָה. (2) Short vowels for long ones; as אָחִיו for אָחִיו, יָחִמוּ for יָחִמוּ. (3) Long vowels are put for short ones arising out of composite Shevas; as תִּנְיָה for תִּנְיָה, תִּנְיָה for תִּנְיָה.]

N. B. All these cases under *e* are very unfrequent; and it is difficult to decide whether they should be attributed to mere accidental euphony, to negligence in transcribing, or to a principle of the language.

Vowels changed by Accents.

§ 143. Pause accents, and sometimes others (§ 149), not only occasion a shifting of the tone-syllable of words (§ 100. *l*), but very frequently occasion a change in the quantity of vowels; usually *lengthening* short vowels, but sometimes *shortening* long ones.

§ 144. (1) *They lengthen short vowels*; changing Pattahh, and Seghol when used for Pattahh (§ 142. *d*), into Qamets, and Qamets Hhateph into Hholem.

E. g. מִיָּמִים, מִיָּמִים; קָטַל, קָטַל; מִלֵּךְ (for מִלֵּךְ § 142. *d*), מִלֵּךְ. So where they shift the tone also; as אֶתְּהָ, אֶתְּהָ; עֶתְּהָ, עֶתְּהָ. So וַיֵּץ וַיֵּץ-יָא-מֹתְהָ, וַיֵּץ-יָא-מֹתְהָ.

NOTE. The *praepositive* and *postpositive* accents (§ 95) may affect vowels without standing on them, in the same manner as other accents which are placed on them; e. g. מִלֵּךְ (instead of מִלֵּךְ) with Tiphha *anterius*, Ps. 97: 1; יִשְׁכְּבוּ (instead of יִשְׁכְּבוּ) with Segholta on the ultimate; see § 146.

[§ 145. (2) *They shorten the long vowels*. Verbs in pause* frequently exchange Tseri ultimate for Pattahh.

E. g. הִפָּר, הִפָּר; קָמַל, קָמַל; וָמַל, וָמַל; וָמַל, וָמַל. So with verbs taking suffixes; as אֶמְלֵם, אֶמְלֵם; וְחִיתִּי, וְחִיתִּי. But the cases are numerous in which Tseri remains in such examples. The whole thing seems to be merely *arbitrary* euphony.]

[§ 146. A pause-accent on a word, which by declension has dropped the final vowel of the ground-form (§ 135), restores that final vowel, and also lengthens the same if it be short.

This takes place, (*a*) When such accent falls on the *restored* vowel; as וְרָאָה, וְרָאָה, ground-form וָרָא; וְטָמְנוּ, וְטָמְנוּ, ground-form וָטָמַן; וְקָטְלוּ, וְקָטְלוּ, ground-form וָקָטַל; וְשָׁמְעוּ, וְשָׁמְעוּ, ground-form וָשָׁמַע. (*b*) When it falls on the succeeding syllable; as, וְרָקְדוֹן instead of וְרָקְדוֹן, Joel 2: 5; וְדַחְקוֹן instead of וְדַחְקוֹן, Joel 2: 8; וְלִבְיוֹן instead of וְלִבְיוֹן, Joel 2: 7.]

N. B. Both of these usages are very often neglected, and the natural accentuation remains.

* A word or syllable is said to be in *pause*, when a pause-accent rests upon it.

[§ 147. Pause accents, when they fall on those persons of verbs לָה (properly לִי § 280) which drop a letter and a vowel, sometimes restore the letter as well as the vowel dropped, and affect the vowel as stated in § 146.

E. g. נָטוּר, נָטָר, ground-form נָטָה=נָטִי; בָּעוּר, בָּעִיר, from בָּעָה=בָּעִי, § 280. Note.]

[§ 148. Where no vowel has been dropped, a pause-accent sometimes occasions changes; viz.

(a) Falling on *simple* Sheva penult, it puts Seghol in its place; e. g. שָׁכַם, שְׁכָם; מִלְכָּה, מִלְכָּה.

(b) Falling on a composite Sheva penult, it substitutes the corresponding long vowel.

E. g. אָזַר, אָזַר; חָלַל, חָלַל; cases with Hhateph Seghol do not occur. But the practice is not entirely uniform; e. g. חָצַר, חָצַר; חָצַר.]

§ 149. GENERAL REMARKS. The effect of pause-accents is not uniform. In a great number of cases, no change is occasioned by them. On the other hand, most of the *disjunctive* accents, and even several of the *conjunctive* ones, not unfrequently produce the same effect in prolonging syllables as the pause-accents. For example; (a) *Disjunctives*; בָּעוּר, שְׁמָעָה, שְׁמָעָה; טָמְנוּ, טָמְנוּ; רָכְשָׁה, רָכְשָׁה; (b) *Conjunctives*; as תְּהַחֲלֶה, תְּהַחֲלֶה; חָסִיָּה, חָסִיָּה; בָּרְכָהּ, בָּרְכָהּ; גָּשָׁה, גָּשָׁה. The entire want of any *regular* system in regard to the influence of the accents over the vowels, shews very clearly that such influence belongs only to the *occasional* method of reading certain passages or words, and not to the *essential* mutations of the language itself.

Vowels changed by accession and transposition.

[§ 150. Forms of verbs ending in וּ, receiving an accessory pronoun beginning with a consonant and not having the tone upon it, drop the first vowel of the ground-form if it be mutable, and restore the second which had been dropped by declension, and (if it be short) lengthen it.

E. g. עָזַב, plur. עָזְבוּ, with suffix עָזְבוּנִי; so רָמְצָאוּ, רָמְצָאוּנִי; שְׁמַעְנוּ, שְׁמַעְנוּנִי.]

[§ 151. *Transposition is only occasional and euphonic.* It belongs not to the rules of the language. Instances of it are such as the following, viz. יְחִנֵּךְ for יְחַנֵּךְ, בְּהִשְׁמָה for בְּהִשְׁמָה, etc.]

Vowels changed by position.

[§ 152. The *prefixes* to words, consisting of one letter, vary their vowels according to their position and the nature of the words to which they are attached.

(a) THE ARTICLE הַ (for הֵ, § 16. 2) has, (1) Usually, Pattahh followed by Daghesth forte; e. g. הַחֵשׁ=חֵשׁ. (2) Before the Gutturals א, ע, and also ר, it takes Qamets; as הָאִישׁ, הָעֵץ, הָרֶאשׁ. (3) Before ה and ח, Pattahh long is the more usual vowel; as הַחֵדָּה, הַחֲשֵׁךְ. (4) Before all the Gutturals, when they have a Qamets under them, the article usually takes Seghol; see § 142. a. (5) The Daghesth after the article is not only omitted before the Gutturals and Resh (§ 111), but usually omitted, also, before words beginning with מ and נ having a simple Sheva; e. g. הַמְּכַסֶּה for הֶמְכַסֶּה, הַיָּאֵר for הֵיָאֵר.

NOTE. When the article is preceded by the particles ו, ב, ל, it usually suffers *syncope* (§ 108. b), and gives up its vowel to the particles; as וּבְשָׁמַיִם for וּבְהִשְׁמָיִם, בְּהָעֵם for בְּהָעֵם, לְהַהָרִים for לְהַהָרִים. On the contrary, it sometimes resists syncope; as וּלְהָעֵם, etc.

(b) The PARTICLES ו, ב, ל, are appropriately pointed with Sheva simple. But, (1) Before the *composite* Shevas they take the corresponding short vowel; e. g. וּלְהָרִים, וּלְהָרִים *lō-hh^oli*, etc. (2) Before accented syllables they usually take Qamets; as וּלְהָרִים, וּלְהָרִים. But this is confined chiefly to forms of the Inf. mode not in regimen; to pronouns; and to tone-syllables at the end of a verse, or of a disjunctive clause. In other cases, the usual punctuation is Sheva. (3) Before simple Sheva they take short Hhireq; comp. § 137.

(c) THE CONJUNCTION וּ is appropriately pointed with a Sheva simple. But, (1) Before Gutturals with a composite Sheva, it takes the corresponding short vowel; as וּלְהָרִים. (2) Before א which would regularly have a composite Sheva, it *sometimes* takes a corresponding contracted vowel in which א quiesces, as וּלְהָרִים for וּלְהָרִים; comp. § 119. c. 1. (3) Before a *tone-syllable* it frequently takes *Qamets*; as וּלְהָרִים, וּלְהָרִים. The usual cases of this nature are before a *disjunctive* accent; before a *conjunctive* one, וּ retains Sheva. (4) Before Sheva vocal, either simple or composite, standing under a letter not a

Guttural, also before ב, מ, פ, it takes Shureq; as וַיִּצְעֲקוּ, וַיִּזְדָּב, וַיִּלְכַּל. (5) Before Yodh which analogically would have a Sheva, it takes long Hhireq and makes the Yodh quiescent (comp. § 53); as וַיִּהְיֶה, וַיִּימֶי. (6) Before the verbs הָיָה and חָיָה, it sometimes takes short Hhireq or Seghol; as הָיָה וַיִּהְיֶה וַיִּחְיֶה וַיִּחְיֶה.

(d) THE INTERROGATIVE הָ changes its usual punctuation; (1) Before Sheva simple, where it takes Pattahh: as הִכְזֹּקָה. (2) Before Gutturals with Qamets, it takes Seghol; as הִתְחַכֵּם, *is he wise?* comp. § 142. a. (3) Before Gutturals without Qamets, it takes Pattahh, and sometimes Qamets; as הֲאֵלֵךְ *shall I go?* הֲאַתֶּם *vos ne?* (4) It sometimes imitates the punctuation of the article before a letter with a Sheva; e. g. הֲכִתְּנָה *an tunica?* הֲדַרְכֵּי *viaene meae?* And even before a letter with a vowel it sometimes does the same, although very rarely; as הֲיִיטֵב *an bonum erit?*]

PART III.

GRAMMATICAL STRUCTURE AND FORMS OF WORDS.

§ 153. *Radical Words.* The Hebrew and its cognate languages, in their present state, exhibit a surprising degree of regularity and uniformity in the construction and sound of the radical words. This circumstance forms a broad line of distinction between them and all the western languages. Almost all radical words, which with few exceptions are *verbs*, consist of only three letters usually forming two syllables; as מָלַךְ *he reigned*, אֶרֶץ *the earth*. From such trilateral roots are derived the various forms of nouns and verbs, which are used to express case, number, gender, person, tense, etc., and the different forms of nouns, adjectives, particles, etc. From this *general* principle of derivation (which was commonly represented by the older grammarians as *universal*), are to be excepted, perhaps, a few nouns which constitute the names of familiar objects; e. g. אָב *father*, אִמָּה *mother*, יָד *hand*, etc. A few particles and primitive pronouns also appear to be *biliteral* in their root, and not derived from a *trilateral* word.

§ 154. *Conformity to the general principle.* So extensively in Hebrew is the principle of inflection grounded on derivation from a trilateral root, that nouns which are primitive and biliteral, conform to the common laws in their declension; i. e. they are treated as though they were derived from trilateral-roots. Thus אָם by inflection becomes אִמִּי = אִמִּי, as if derived from אָמָם; although אִם seems to be a primitive.

§ 155. *Biliteral roots.* From some appearances in the Hebrew language, it is probable that originally it contained a greater number of biliteral roots than at present; and that its trilateral forms were, in many instances, constituted by doubling the second radical of the root, or adding to it one of the vowel letters, or the semi-vowel Nun:

E. g. טוֹב and טוֹב *to be good*, common root טב; פָּחַח and פָּחַח *to blow*, common root פח; דָּבַח, דָּבַח, דָּבַח, *to thrust down*, common root דך.

In like manner, there is a considerable number of trilateral words in the Hebrew and its cognate dialects, in which two of the radicals

are the same, while the third is quite different, and yet the meaning of each word exhibiting the same two radicals, remains the same in all.

E. g. the verb signifying *to lick*, is either לָעַץ, לָעַב, לָעַט, לָעַס, לָעַף, לָעַץ, or לָעַק, the letters לָע being uniform in all.

But if biliteral roots were originally more numerous than at present, they had conformed to the common laws of the language at least as early as any of the written Hebrew now extant; since the written language every where presents the *triliteral* forms, as principally constituting the radical words.

§ 156. *Quadriliteral and quinqueliteral* roots are very rare in the Hebrew; such as פְּרִמָּה *a fruitful field*, פָּרַס *to devour*, שָׁמַט *to be quiet*. Those which exist, are formed by the addition or insertion of a letter or letters, to lengthen the triliteral root; in the same manner as trilaterals are formed from biliterals, as described above in § 155.

§ 157. The parts of speech in Hebrew are, *the article, pronoun, verb* (including the *participle*), *noun, adjective, adverb, preposition, conjunction, and interjection*; which will be treated of in their order.

§ 158. *The proportional number of roots* in the various parts of speech in the Hebrew, may be thus arranged. (a) The verb is altogether most frequently primitive. (b) Only a small number of nouns are primitive. (c) The original pronouns, personal, demonstrative, etc., are all primitive. (d) Particles are some of them primitive, and some are derived from other parts of speech. The Hebrew has very few particles.

Grammatical structure of words.

§ 159. There are two ways in which case, number, gender, person, tense, etc., may be expressed in any language: (1) By the inflection of the general words or ground-forms. (2) By affixing other words, i. e. particles, which serve to express relation. The Hebrews, as the sequel will shew, made use of both these methods.

§ 160. *Composite words*, i. e. compound verbs, nouns, etc., which the Greek, Latin, and other western languages exhibit, are not usual in the Hebrew. Words properly *composite* are scarcely ever found in Hebrew, except in proper names; where, however, they frequently occur.

§ 161. The Hebrew also differs from the languages of the West, in the mode of writing many of its particles, and the oblique cases of

its personal pronouns. These, instead of standing by themselves, are commonly united with the verbs, nouns, etc., to which they belong, or on which they depend, so as to form with them but one word.

THE ARTICLE.

§ 162. The Hebrew has but one article, viz. הַ, commonly written הֶ with a Dagghesh forte after it. It corresponds in a good degree, but not universally, with the definite article *the* in English.

§ 163. In writing, the Lamedh of the article הַ is always *assimilated* to the first letter of the noun to which it is prefixed, and expressed by a Dagghesh *forte* in that letter, or by some equivalent.

E. g. הַמָּטָר *the rain*, instead of הֶל מָטָר; הַאָדָם *the man*, instead of הֶל אָדָם, etc. § 107. 1. b. § 112. For the various pointing of the article, see § 152. a.

NOTE. That the original form of the article was הֶ, seems probable from the form of the Arabic article ال, whose ל is frequently assimilated in the same manner as the Hebrew. The only difference is, that in the Hebrew the assimilation, or some equivalent for it, is *universal*; in Arabic, it is usual only before the *solar* letters.

PRONOUNS.

I. *Pronouns personal.*

§ 164. The Hebrew is rich in personal pronouns; not only distinguishing the masc. and fem. of the 2d and 3d persons, when they stand as the subjects of verbs, but possessing forms appropriate to the oblique cases which follow verbs, nouns, or particles.

Nominative case or Ground-form of all the personal Pronouns.

	Singular.		Plural.
com. <i>I</i>	אֲנִי	<i>we,</i>	אֲנֵינוּ
mas. <i>thou,</i>	אַתָּה	<i>ye,</i>	אַתֶּם
fem. <i>thou,</i>	אַתְּ	<i>ye,</i>	אַתֶּן (אַתֶּן)
mas. <i>he (it),</i>	הוּא	<i>they,</i>	הֵם
fem. <i>she (it),</i>	הִיא	(hī) <i>they,</i>	הֵן

Notes.

[§ 165. (a) In *pause*, the pronouns assume the forms, אָנִי, אַתָּה, אַתָּה, etc., § 144. (b) The *h* in הוּא, הִיא (הוּא *hī*), is *paragogic* § 125. *a*, and *otiant* § 57. (c) The form בְּהִנֵּה occurs only six times; אָנִי, only in Jer. 42: 6. (d) In אַתָּה (in some Codd. אַתָּה), הִנֵּה, הִנֵּה, the הִ- is *paragogic* § 125. *b*. (e) The forms אַתָּה, אַתָּה, אַתָּה (āt), אַתָּה, אַתָּה, are probably for אַתָּה, אַתָּה, אַתָּה, § 107. *l. a*; for the full forms, i. e. those with ה, are found in Syriac and Arabic. (f) הוּא (*hī*) is anomalous, (the older form of the pronoun was הוּא, which was both masc. and fem.); the marginal reading or Keri (§ 103) often supplying the form הִיא (הִיא), as a correction. It is found only in the Pentateuch.

N. B. The ground forms of the pronouns above, though generally designating only the Nominative case, do sometimes stand in other cases, § 468.]

§ 166. The *oblique* cases of personal pronouns in Hebrew, are made by *fragments* of primitive pronouns suffixed to verbs, nouns, and particles, so as to constitute one word instead of being written separately as in the western languages.

N. B. For an account of these *pronominal suffixes*, as appended to the above mentioned classes of words respectively, see for verbs § 309 seq., for nouns § 336, for adverbs § 405, for prepositions § 408, and for interjections § 410 Note.

II. *Pronouns demonstrative.*

§ 167. Of these there are but few in the Hebrew, viz.

Singular.				Plural.	
Masc. זֶה	fem. זֹאת	com. זֶה	this	com. אֵלֶּה	these
הַזֶּה	זֹה (זֹה)	הַזֶּה	this	אֵלֶּה	these

The *usual* forms are those in the first line; those in the second, are *unusual*. For זֹאת, the form הַזֹּאת is once employed, Ezek. 36: 35.

NOTE. The pronouns of the 3d pers., i. e. הוּא, הִיא, הֵם, הֵן, are also frequently employed as *demonstratives*; in which case they usually prefix the article, as בַּיּוֹם הַהוּא on that day.

III. *Pronouns relative.*

§ 168. The only proper one is אֲשֶׁר, *who, which, what*, of every gender and number.

[NOTE. This pronoun is contracted, mostly in the later Hebrew, by dropping the נ (§ 108. *a*), and assimilating the ר (§ 107. *c*); as וְרֵךְ instead of וְרֵךְ. The ו (the *apocopate* form) has various vowels, according to the nature of the word which follows; e. g. וְ as in וְרֵךְ; וְ followed by a Daghes; וְ, as in וְרֵךְ Judg. 6: 17; וְ, as in וְרֵךְ Ecc. 3: 18. In this last case, there is no compensation by a vowel for the ר which is cast away.

§ 169. The *demonstratives* זֶה and זֹה, are occasionally employed as *relatives*.

IV. Pronouns interrogative.

§ 170. These are two; viz. מִי *who*, and מַה (מָה) *what*.

NOTE. Before a Daghes *euphonic* the form מָה is used, as מָה-לָּךְ; also before ה, ה, ע, not having Qamets, and usually before Maqqeph; before a Guttural with Qamets, מַה, as מַה אָנֹכִי § 142 *a*; but sometimes מָה also before such Gutturals, as in Ex. 12: 26, מָה הָעֶבְרִי.

VERBS.

§ 171. CLASSIFICATION. They are distributed into (*a*) *Primitive*, i. e. underived from any other words; e. g. מָלַךְ *to reign*,* רָשַׁב *to sit*, and so of most of the Hebrew verbs. (*b*) *Derivative*, i. e. such as come from primitives by the accession of formative letters. Such are all the conjugations of verbs excepting the first or *Kal*. (*c*) *Nominative*, i. e. those which are formed from nouns (*de nomine*); e. g. אָרַב *to live in a tent*, from אֹהֶל *a tent*.

Note. These divisions concern the *origin* of verbs, but not the mode of inflection. A great number of verbs is comprehended in the class *b*, while very few belong to the class *c*.

§ 172. INFLECTION. In respect to *inflection*, verbs are divided into *regular* and *irregular*. REGULAR VERBS are those which are analogous in their inflection, and preserve through all their changes their original triliteral root. VERBS IRREGULAR are either pluriliteral, or those which drop or assimilate one or more of their radical letters.

§ 173. CONJUGATION. (*a*) The term *conjugation*, in grammars of the Greek, Latin, and some modern languages, is employed to denote different classes of verbs, which are distinguished from each other by

* Literally, *he reigned*. The Infinitive in English is used in this work, merely for the sake of brevity, in preference to the third person of the past tense, which would exactly correspond to the Hebrew root.

certain peculiar characteristics of form or inflection. Such verbs are therefore said to belong to the first, second, third, etc. conjugation. In this sense the Hebrew might be said to have several conjugations; but this word is not so used by Hebrew grammarians.

(b) In the Hebrew grammar, *the word conjugation is applied to different forms of the SAME verb*, and it corresponds in some degree with the word *voice* in Greek grammar, although it is employed in a much more extensive sense. The passive and middle voices in Greek exhibit the original idea of the verb under certain modifications, or with some additional shades of meaning. So the property of all the conjugations in Hebrew is, *to vary the primary meaning of the verb, by uniting with it an accessory signification*. The Hebrews were thus enabled to express, by means of their conjugations, all those various modifications and relations of verbs, which, in most other languages, are expressed either by composite verbs, or by several words.

Note. The most convenient arrangement is, to make as many conjugations as there are forms of verbs, original and derived. These are presented to view in the following section.

Usual Conjugations.

ACTIVE.		PASSIVE AND REFLEXIVE.	
Name.	Form.	Name.	Form.
§ 174. 1. Kal	קָטַל	2. Niphal	נִקְטַל
3. Piel	קִטַּל	4. Pual	{ קִטַּל קֻטַּל
5. Hiphil	הִקְטִיל	6. Hophal	{ הִקְטַל הֻקְטַל
7. Hithpael	הִתְקַטַּל		

Peculiar Conjugations.

§ 175. (a) 1 Poel סוּבַב, active. 2 Poal סוּבַב, passive. 3 Hithpoel הִסְתַּבַּב; without a sibilant letter, as הִתְגַּלַּל (from גָּלַל).

These conjugations are found in the class of verbs named *Ayin doubled* (ע"ע), and very rarely appear in any other. They take the place of Piel, Pual, and Hithpael, as these appear in regular verbs; see § 262.

(b) 1 Polel קוּיַם, active. 2 Polal קוּיַם, passive. 3 Hithpolel הִתְקוּיַם.

In Verbs *Ayin Vav* (ע"ו § 269) these forms are the common substitutes for the regular Piel, Pual, and Hithpael.

NOTE. Although the *appearance* of these two classes (*a* and *b*) is the same, yet the mode of formation is very different; e. g. סוֹבֵב, etc., comes from the root סָבַב, and is formed by inserting ו between the two first radicals; while קוֹמֵם, etc., comes from קָם, and is formed by doubling the last radical. Most of the lexicons and grammars name the class *b*, Pilel, Pulal, etc., because, in regular verbs, the shape of these conjugations would be like קִטְּלָה, קִטְּלָה, etc. But as these conjugations scarcely have an existence in regular verbs, (and have not even a similar corresponding one in the Arabic, excepting the very rare and peculiar conj. IX. and XI.), so it is much better, for the sake of perspicuity, to name them as I have done here. *A potiori nomen fit*, is a good rule in making out artificial denominations of this nature.

Unusual Conjugations.

[§ 176. Most of them are of very rare occurrence; and several of them occur not more than two or three times, in the whole Scriptures. They are as follows; viz.

(1) *Hothpaal* or *Huthpaal*, הִתְקַטַּל, הִתְקַטְּלָה, both passive forms of Hithpael; comp. Pual in § 174. They are of very rare occurrence.

(2) *Pilel* active and *Pulal* passive, קִטְּלָה, קִטְּלָה (comp. § 175. *b* Note), occurring only in five or six cases, in regular verbs.

(3) *Pilpel* active and *Polpal* passive, formed out of verbs ע"ע and ע"ו, by repeating the first and last radicals; e. g. from גָּלַל comes גָּלְגַּל, גָּלְגַּל; from בָּוִיל, בָּלְבַל and בָּלְבַל. These are equivalent to the forms from the same verbs, described in § 175. *a. b.*

(4) A form *Tiphel* seems to have been in existence; e. g. תִּתְהַרֶה from תָּהַר, תִּתְהַרְגָה a denominative (§ 171. *c*) from תָּהַר. Once we have a *P^ooel* form; e. g. in הִצְוִיָּצָר, in all respects a ἀπαξ λεγόμενον in Hebrew.

Note. Other conjugations are made by some grammarians; but they are disputed ones, and it is of little or no importance to the student to insert them here, as his lexicon will give him the requisite information.]

[§ 177. PLURILITERAL VERBS, i. e. verbs whose root consists of more than three letters, take the following forms; viz. שִׁפְּחוּ, פָּרְשׁוּ, בָּרַסְסוּ, active; שִׁפְּחוּ, פָּרְשׁוּ, בָּרַסְסוּ, passive.

§ 178. No one verb in Hebrew exhibits all the conjugations above mentioned; and very few exhibit even all the *usual* ones in § 174.

Neither is the active or passive meaning *always* attached to the forms under which it is ranged; as will be seen in the sequel. *Predominant* usage directs the classification of the respective conjugations.

§ 179. The names of all the *derived* conjugations are borrowed from the various forms of the verb קָלַל , which the old grammarians used in constructing paradigms; and are merely the modes of pronouncing those several forms. The first conjugation is called קָל *Qāl*, or (as it is usually written) *Kāl*, i. e. *light*; because it is not, like the derived forms, increased by the addition of any letter to the root. The other names are formed thus; נִפְעַל *Nīph-ēāl*; פִּיעַל *Pī-ēēl*, Daghesh forte being excluded by the Guttural; פֻּעַל *Pū-ēāl*, Daghesh being excluded; הִפְעִיל *Hīph-ēīl*; הֹפְעַל *Hōph-ēāl*; הִתְפַּעֵל *Hīth-pā-ēēl*, Daghesh excluded; and so of the unusual conjugations.

§ 180. The third person singular of the praeter tense in Kal, is regarded as the root of all verbs; one class (verbs ע"ו) excepted, whose root is the trilateral Infinitive, e. g. קָרַח .

Form and Signification of the usual Conjugations.

§ 181. (a) KAL is generally *active*; but it may be either *transitive* or *intransitive*.

(b) The root, which is the third person singular masculine, has three different forms, distinguished by the final vowels, Pattahh, Tseri, and Hholem.

E. g. פָּקַד *to visit*, זָקֵן *to be old*, and יָגַד *to fear*.

NOTE 1. The form with final Pattahh is generally *active* and *transitive*; but sometimes it is *intransitive*, as גָּדַל *to be great*. The other two forms are usually *intransitive*, but sometimes otherwise.

NOTE 2. Some verbs in Kal have a *passive* meaning; e. g. שָׁכַן *to inhabit* and *to be inhabited*; עָלָה *to elevate* and *to be elevated*.

§ 182. (a) FORM OF NIPHAL. It is formed by prefixing Nun to the ground-form of the verb, and dropping the first vowel of the same.

E. g. נִקְטַל , נִקְטַל .

NOTE. The real prefix seems to be $\text{נִ$, (in Arabic it is نَ). In the Infinitive this developes itself; e. g. $\text{נִקְטַל} = \text{נִקְטַל}$, Nun being *assimilated* in the first form, § 107, a. The appropriate pointing of the prefix Nun, in the Praeter, would be Sheva (נִ); but short Hhireq is necessarily substituted for it, inasmuch as the vowel under the first radical

falls away, § 137; or an equivalent vowel must be substituted, in case the first radical is a Guttural, § 138.

(b) SIGNIFICATIONS OF NIPHAL. (1) It is *passive* of Kal, when Kal is transitive. (2) *Passive* of Piel, or of Hiphil, when they are transitive and Kal is intransitive. (3) It is often a *reflexive* form, corresponding to the middle voice of the Greeks; as *הִשְׁמִיר* *watch thyself*, *הִשְׁאַל* *he asked for himself*. Such are the *usual* meanings; but,

(4) It also has an *intransitive* sense, and often expresses passion or affection; as *נִחַלָּה* *he was sick*, in Kal *חָלָה* with the same sense; *נִאָּנַח* *to sigh*. (5) 'To show one's self as doing a thing, or as suffering it to be done; e. g. *נִכְבְּד* *to show one's self honourable*, *נִגַּע* (= *נִגְנַע*) *to exhibit one's self as smitten*, *נִעְתָּר* *to suffer one's self to be entreated*. (6) To express reciprocal action; as *נִשְׁפָּט* *to contend*, viz. with another; *נִלָּחַם* *to fight*, viz. with an enemy; *נִוָּדַע* *to confer*, viz. with another. (7) Sometimes simply as Kal; e. g. *נִשְׁבַּע* *juravit*.

Note. It is often used in such a connection that it must be translated by a corresponding verb having *can, may, must, ought, could, would, should*, etc., before it; e. g. Gen. 6: 21. 16: 10. 20: 9, etc.

§ 183. (a) FORM OF PIEL. This is characterized by a doubling of the middle radical; as *קָטַל*.

NOTE. In case the middle radical is a Guttural, and cannot take a Dagghesh forte, the preceding vowel is prolonged as a compensation (§ 111. § 112); e. g. *בִּירָה* for *בִּירֶה*, etc.

(b) SIGNIFICATIONS OF PIEL. (1) It is *causative* of Kal; e. g. *אָבַד* *to perish*, *אָבַד* *to cause to perish*. This is the predominant meaning.

(2) To let any thing or person be or do thus and so; to regard or exhibit it or him as being or doing thus or so; e. g. *הָרָה* *to let one live*; *צִדֵּק* *to show or pronounce one to be just*; *טָמֵא* *to pronounce one unclean*. (3) It is *intensive* of Kal: e. g. *שָׁאַל* *to ask*, *שָׁאַל* *to beg*; *שָׁבַר* *to break*, *שָׁבַר* *to dash in pieces*. (4) It has a *privative* sense; e. g. *נָבַר* *to know*, *נָבַר* *to misapprehend*; Hiph. *הִשְׁרִישׁ* *to take root*, Piel *שָׁרַשׁ* *to root out*. (5) It often agrees in signification with Kal *transitive*; seldom has it an *intransitive* meaning. (6) Sometimes it has a reflexive sense; e. g. Gen. 41: 14, *נִגְנַח* *and he shaved himself*.

§ 184 PUAL. This is simply the *passive* of Piel, and is characterized by a Dagghesh in the middle radical, (or a compensation for it when it is excluded), and by Qibbuts short or Qamets Hhateph in the first syllable.

E. g. קָטַל or קָטַל *qöt-tāl*.

§ 185. (a) FORM OF HIPHIL. It prefixes He, and inserts Yodh between the two last radicals.

E. g. קָטַל, Hiph. הִקְטִיל.

(b) SIGNIFICATIONS OF HIPHIL. (1) It is *causative* of Kal; as קָדַשׁ *to be holy*, הִקְדִּישׁ *to make holy*. This is the usual meaning.

(2) Not unfrequently is Hiphil used in the same sense (transitive and intransitive) as Kal; e. g. הִשְׁחִית *to corrupt*, הִשְׁקִיט *to be quiet*, הִלְבִּין *to be white*.

NOTE. Seldom are the Piel and Hiphil of the same verb both used in a *causative* sense. When both are employed, it is generally with some shade of difference in their signification; e. g. כִּבֵּד *to honour*, הִכְבִּיר *to render powerful*.

§ 186. HOPHAL. This is characterized by ה prefixed to the root, accompanied by the vowel Qamets Hhateph or short Qibbutz.

E. g. הִקְטַל or הִקְטִיל.

It is usually the *passive* of Hiphil; but it occasionally has an intransitive meaning, as Fut. Hoph. יִכַּל *he shall be able*, from יָכַל; sometimes an active one, as לֹא תַעֲבָדֵם *ye shall not serve them*, Ex. 20 : 5. Deut. 5 : 9. 13 : 3; which, however, is capable of being rendered, *that ye may not be caused to serve*, etc.

§ 187. (a) FORM OF HITHPAEL. It prefixes הִתְ to the Inf. form of Piel.

E. g. Inf. Pi. קָטַל, Hith. הִתְקַטַּל.

[(b) The characteristic הִתְ undergoes several mutations, when it comes before the Sibilants, or the cognate letters. E. g.

(1) Before a Sibilant, the ה changes places with it; as in the following examples, viz.

ס	Kal	סָבַל	Hithpa.	הִסְתַּבַּל	instead of	הִתְסַבַּל
ש	—	שָׁגַב	—	הִשְׁתַּגַּב	—	הִתְשַׁגַּב
ש	—	שָׁמַר	—	הִשְׁתַּמַּר	—	הִתְשַׁמַּר
צ	—	צָדַק	—	הִצְטַדַּק	—	הִתְצַדַּק

In the latter case (צ) the ה is not only transposed, but changed into its cognate ט. This case, however, is very unfrequent in Hebrew, though common in the cognate languages.

(2) Before a cognate letter the ה is more commonly *assimilated*; e. g.

הַדְּבַר	instead of	הִתְדַּבֵּר	from	דָּבַר
הַטָּהָר	—	הִתְטַהָר	—	טָהָר
הַתַּמָּם	—	הִתְתַּמָּם	—	תַּמָּם

(3) The same usage of assimilation is *occasionally* extended to some other letters; e. g.

ז	as	הִזְכֵּר	instead of	הִתְזַכֵּר	from	זָכַר
כ	as	הִכְסֶה	—	הִתְכַּסֶּה	—	כָּסָה
נ	as	הִנְבֵּא	—	הִתְנַבֵּא	—	נָבֵא
ר	as	הִרְוֹמַם	—	הִתְרוֹוֹמַם	—	רוֹמַם (§ 112)
ש	as	הִשְׁוֹמֵם	—	הִתְשַׁוֵּם	—	שְׁוֹמֵם

(c) SIGNIFICATIONS OF HITHPAEL. (1) It is *reflexive* of Piel; as קִדְּשׁ *to sanctify*, הִתְקַדְּשׁ *he sanctified himself*. (2) It signifies to make one's self be or do, or to exhibit one's self as being or doing, that which the verb in its ground-form signifies; e. g. הִתְרוֹנֵם *to show one's self cunning*, from הָבֵם *to be wise*; הִתְגַּדֵּל *to behave one's self proudly*, from גָּדַל *to be great*; הִתְחַלָּה *to represent one's self as sick*, from חָלָה *to be sick*. Also with some slight modifications, as הִתְחַכֵּם *to think one's self wise*, from חָכַם *to be wise*; הִתְחַפֵּשׂ *to make one's self to be sought*, i. e. *to conceal one's self*, from חָפַשׁ *to seek*; הִתְחַנֵּן *to ask favour for one's self*, properly *to make one gracious*, from חָנַן *to be gracious*. These are the leading significations.

(3) It is sometimes the passive of Piel; as פָּקַד *to number*, הִתְפַּקַּד *to be numbered*. (4) It is also intransitive; as הִתְאַזַּח *to be angry*. (5) It is not unfrequently active and transitive; as הִשְׁתַּמֵּר *to keep or observe*, viz. laws, statutes, etc.

Signification of the unusual Conjugations.

[§ 188. POEL, POAL, and HITHPOEL, are merely substitutes for the daghesh'd conjugations (§ 175 a); as are also Polel, Polal and Hith-polel (§ 175 b); and likewise Pilel and Pulal (§ 176. 2).

NOTE. When the regular Piel, Pual, etc., of verbs לָעַע and עָר are employed, together with the forms just mentioned, there is generally some slight distinction of meaning between them, such as is described in § 185. b. Note.]

[§ 189. PILPAL and POLPAL are only another form for Piel and Pual, § 176. 3.]

[§ 190. HOTHPAAL and HUTHPAAL agree in meaning with Hithpael, when is it used in a *passive* sense.

Note. The other unfrequent conjugations have generally an *intensive* signification. The pluriliteral verbs are few, and of various significations.]

MODE, TENSE, ETC.

§ 191. The *modes* and *tenses* of verbs are very limited in Hebrew. The modes are the Indicative, the Imperative, and the Infinitive; the tenses are the Praeter and Future.

§ 192. The *number*, *person* and *gender* of verbs, are expressed with unusual fulness and accuracy.

§ 193. The *ground-forms* of all verbs are (1) *The Praeter*, 3d pers. sing. masc.; which is the ground-form of the past tense and the present participle. (2) *The Infinitive construct*; which is generally regarded as the ground-form of the Future and Imperative.

NOTE. But in verbs with Future Pattahh, the Infinitive construct takes *Hholem* regularly; which seems to be at variance with this principle; at least it is an exception (a large one too) to the maxim just laid down, see § 212. 2. § 230, respecting the Inf. const. as a ground-form. However, out of Kal the Inf. may well be taken as the ground-form of the Future and Imperative in all the conjugations; and even the Participles in Piel, Pual, Hiphil, Hophal, and Hithpael, are derived from the Infinitive form in the same conjugations.

§ 194. *The Praeter* is declined by adding to the root (the 3d pers. sing. masc.) fragments of pronouns, in order to designate person and gender; e. g.

Singular.

3 mas.	קָטַל	ground-form.					
3 fem.	קָטְלָהּ	by adding	הָ	fragment of	הִיא	
2 mas.	קָטַלְתָּ	—	תָּ	תָּהּ	—	—	אָתָּה
2 fem.	קָטַלְתְּ	—	תְּ	תִי	—	—	אֶתְּ אֲתִי
1 com.	קָטַלְתִּי	—	תִּי	תָּ	prob. from obs.	אֲתִי	

Plural.

3 com.	קָטְלוּ	by adding	ו	אָ	derivation unknown
2 mas.	קָטְלֶתֶם	—	תֶּם		fragment of אָתֶם
2 fem.	קָטְלֶינָה	—	יֶנָּה	— —	אָתֶנָּה
1 com.	קָטְלוּ	—	וּ	— —	אָנֹכִי

§ 195. *The Inf. construct* in Kal (the usual ground-form of the Fut. and Imp. mood) has, like the Praeter Kal (§ 181. b), three forms; viz. קָטַל, שָׁכַב, נָתַח. The Inf. in the *derived* conjugations, takes the vowels peculiar to such conjugations respectively.

NOTE. Besides these endings, the Inf. of regular verbs, specially in Kal, sometimes takes the form of a fem. noun, § 212. 3; and in some irregular ones, the fem. form in Kal is almost the only one in use, e. g. in verbs Pe Yodh, etc.

§ 196. *The Infinitive absolute* takes Qamets in the first syllable, and Hholem impure in the last.

E. g. קָטֹל.

NOTE. This form is preserved even in most of the irregular verbs. In verbs עוּ, however, we have קוּם for קָיִם. The *derived* conjugations preserve, for the most part, the final Hholem impure in the Inf. absolute; e. g. Niph. הִקְטַל, Piel קָטַל, Pual קִטַּל. Hiphil has Tseri; as הִקְטִיל or הִקְטִיל. The variations will be noted under the respective classes of verbs.

§ 197. *The Future tense* is declined by *prefixing* fragments of pronouns to the ground-form, i. e. the Inf. construct; and also by *suffixing* them, in some cases, in order to mark the gender, or number, or both.

Compare the Praeter (§ 194), which is declined by the aid of formative *suffixes* only. The following table exhibits the probable derivation of most of the Fut. formative prefixes and suffixes.

Singular.

Inf. const.	קָטַל	ground-form.		
3 masc.	יִקְטַל	by prefixing	— י	{ prob. from הוּא, י for ו to begin a word.
3 fem.	תִּקְטַל		— ת	deriv. uncertain.
2 masc.	תִּקְטַל		— ת	from אָתָּה.
2 fem.	תִּקְטְלִי	by suff. and pref., י	— ת	{ pref. from אָתָּה; suff. from הִיא to mark the fem.
1 com.	אִקְטַל	by prefixing	— א	from אָנֹכִי.

Plural.

3 masc.	יִקְטְלוּ by suff. and pref., וְ — י	deriv. of וְ uncertain.
3 fem.	תִּקְטְלנה תְּ — נָה	{ deriv. of תְּ uncertain; נָה from תְּנָה.
2 masc.	תִּקְטְלוּ וְ — ת	pref. from אָתָם.
2 fem.	תִּקְטְלנה תְּ — נָה	{ prefix from אָתָן; נָה from תְּנָה.
1 com.	נִקְטַל by prefixing — נ	from אָנֹכִי.

[§ 198. *The formative prefixes or praeformatives* of the Fut. would appropriately have a Sheva for their vowel-pointing, (as in Piel and Pual they have); but the vowel here receives various modifications according to the pointing of the letter which follows; §§ 136—139.]

[§ 199. In the derived conjugations, Niphal, Hiphil, Hophal, and Hithpael, the *praeformatives* of the Fut. usually expel the characteristics of the conjugation, and transfer their vowel points to themselves, § 118; e. g.

Fut. Niphal	יִקְטַל instead of	יִהְיֶה from Inf.	יִקְטַל
— — in verbs	יָקוּם עוֹ	יִהְיֶה	יָקוּם
— Hiphil	יִקְטִיל	יִהְיֶה	יִקְטִיל
— — in verbs	יָקִים עוֹ	יִהְיֶה	יָקִים
— Hophal	יִקְטַל	יִהְיֶה	יִקְטַל
— — in verbs	יִוָּקַם עוֹ	יִהְיֶה	יִוָּקַם
— Hithpael	יִתְקַטַּל	יִהְיֶה	יִתְקַטַּל

200. *The final vowel of the Fut.* may be (like that of the Praeter and Inf.) either Hholem, Pattahh, or Tseri.

E. g. *Hholem*; which is by far the most usual form, as יִקְטַל. *Pattahh*; which is common in *intransitive* verbs having a Praeter with Tseri, and also in verbs with a Guttural in the final syllable, and some others, as יִבְכּוּ, יִשְׁמְעוּ, יִמְצְאוּ=יִמְצְאוּ, יִזְמְלוּ=יִזְמְלוּ, etc. *Tseri*, as יִאֲמְרוּ, יִנָּשְׂבוּ, יִתְּנוּ=יִתְּנוּ, etc.

§ 201. *The Imperative* follows the same analogy as the Future, usually taking the same vowels in its final syllable, and for the like reasons. It is declined by means of *suffix*-fragments, like those in the Praeter and Future.

NOTE. The Imp. has only the *second* persons. When an Imp. sense for the 1st and 3d persons was needed, the Hebrews employed those persons respectively of the Fut. tense.

§ 202. *The participles* in Kal are both *active* and *pas-*

sive; in the other conjugations there is but *one* form, which follows the respective conjugations with regard to its meaning.

E. g. Kal כֹּתֵב *scribens*, כָּתוּב *scriptum*. But in verbs with final Tseri and Hholem, the part. present retains the form of the Praeter, as Praet. מָלֵא, part. מָלֵא; Praet. רָגַר, part. רָגַר; so in verbs עָרַר, Praet. קָם, part. קָם. In Niphal the same principle prevails, with a slight variation; as Niph. נִקְטַל, part. נִקְטַל, i. e. with final Pattahh prolonged.

NOTE 1. *Intransitive verbs* usually have but one form of the participle in Kal; which may have either an *active* or *passive* meaning, as the case requires.

NOTE 2. Beyond Niphal, all the participles are derived from the Inf. form of their respective conjugations, by prefixing מ, and dropping the characteristic ה where it occurs; e. g. Piel מְקַטֵּל, Pual מְקַטֵּל, Hiphil מְקַטֵּל, Hophal מְקַטֵּל, Hithpael מְקַטֵּל. In the *passive* forms, the final Pattahh of the ground-form is prolonged, i. e. it becomes Qamets. Any departures from this principle will be noticed where they occur.

NOTE 3. Participles are declined in the same manner as adjectives, having sing. and plur. forms of the masc. and fem. gender.

Subjunctive and Optative Moods.

§ 203. The Hebrew has neither of these in separate, regularly defined forms, as in Greek; but it employs in the room of them, and to a certain extent, *peculiar forms of the Fut. tense.*

Note. In the Arabic, the usage of the Fut. in this way, is far more defined and general than in the Hebrew. In Syriac and Chaldee, the usage does not at all appear. The Hebrew use is a kind of medium between the two, as it is somewhat frequent, and yet far from being general.

§ 204. The Future is varied, for the purpose of expressing an *optative* or *conditional* sense, by paragoge and apocope.

(a) *By paragoge*, viz. of הָ and sometimes הָ; e. g. Fut. אֶרְבֶּה, with paragoge אֶרְבֶּרֶה; so אֶזְכֹּר, with paragoge אֶזְכֹּרֶה; parag. יִרְשָׁנָה.

(b) *By a kind of apocope*; which generally consists in rendering shorter the final long vowel; and in some cases, in casting away the

final letter and vowel; e. g. יִקְטִיל, apoc. יִקְטַל; יָמוּת, apoc. יָמֹת with Hholem pure, (which is shorter than יָ); יִגְעַל, apoc. יִגַּל.

§ 205. *The paragogic Future* is, for the most part, confined to the 1st person, singular and plural; the 2d and 3d persons rarely exhibiting it. It is employed in all the conjugations; but it is very rare in the *passive* ones and in verbs לָה. It is used,

(a) As an *Optative*; e. g. אֶמָּוֶתֶה *let me die*. (b) To express excitement, urging, assurance, strong determination; as אֵלֵךְ *I must go*, אֶרְצֶה *let me rise up*, אֶדְבַּרְהָ *I am resolved to speak*, אֵלְכָה *let us go*, etc. (c) After the particles הַיֵּשֶׁן, הַיֵּשֶׁן (that), it expresses the latter part of *conditional* sentences; as אֶסְפָּדֶה, *so that I may declare*; וְנֹאכְלָה *that we may eat*. (d) In some cases, it is used in this last (conditional) sense, where the particle is omitted.

NOTE 1. Examples of paragoge in respect to the *third* and *second* persons of verbs, may be found in Is. 5: 19. Ezek. 23: 20. Ps. 20: 4.

NOTE 2. *Vav conversive* (§ 208) frequently occasions the *paragogic* form of the verb in the first person to be adopted, particularly in the later Hebrew; but not with any speciality of meaning, as וְאָמַרְתִּי *and I said*, Gen. 41: 11 וְנִמְצָאנוּ *and we dreamed*; comp. § 206. Note 1.

§ 206. *The apocopate Future*, on the other hand, is mostly confined to the 2d and 3d persons, rarely making its appearance in the first; e. g.

Reg. verb	Hiph.	יִקְטִיל	apoc.	יִקְטַל	Hiph.	יִקְטִיל	apoc.	יִקְטַל
Verbs עוֹ	Kal	יָמוּת	—	יָמֹת	Hiph.	יָמוּת	—	יָמֹת
	Hiph.	יָמִית	—	יָמִית	Hiph.	יָמִית	—	יָמִית
Verbs לָה	Kal	יִגְעַל	—	יִגַּל (יִגְל)	Hiph.	יִגְעַל	—	יִגַּל (יִגְל)
	Piel	יִגְעַל	—	יִגַּל (יִגְל)	Hiph.	יִגְעַל	—	יִגַּל (יִגְל)
	Hiph.	יִגְעַל	—	יִגַּל (יִגְל)	Hiph.	יִגְעַל	—	יִגַּל (יִגְל)
	Hithp.	יִתְגַּעַל	—	יִתְגַּל	Hithp.	יִתְגַּעַל	—	יִתְגַּל

This Future is employed, (a) To express command, wish, prohibition; e. g. יִכְרֶתֶה *let him destroy*; אַל תִּסְתָּר *hide not*. (b) After הַיֵּשֶׁן in a conditional sentence; as וְיִגְדֹּר *that he may tell*. (c) After the particles of negation, לֹא, אַל; as לֹא תוֹסֵף *thou shalt not add*; אַל תּוֹחֵר *thou shalt not be preferred*.

[NOTE 1. *Vav conversive* (§ 208) connects itself very often with

such apocopate forms, but frequently without any speciality of meaning; e. g. וַיִּדְבֵּד *and he divided*. Comp. § 205. Note 2; also § 101. *b*.

NOTE 2. The proper apoc. Future is confined to conjugations and forms, such as the table above exhibits. All Futures do by no means admit it, in all the conjugations; nor do all classes of verbs admit it; nor does any verb admit it in cases where it has a formative suffix.

NOTE 3. The apocopate Futures, specially in poetry and in the later Hebrew, are not always of *special* significancy, but are often employed as the common ones.]

N. B. The Fut. with retracted accent and final syllable shortened because of this retraction, does not always and of course belong to the Fut. apocopate; for not the apocopate forms only, but also others, occasionally suffer such retraction and shortening of the final syllable; see § 101. *b. d*.

§ 207. The Imperative, like the Future, has both paragogic and apocopate forms, which give intensity to the meaning.

E. g. *Paragogic*; as שָׁמַר, שָׁמְרָה, קוּם, קוּמָה, סֵפֶר, סֵפְרָה. *Apocopate*; as הִקְטֵל (for הִקְטִיל); so בָּלַח, apoc. בָּל; מָלַח, apoc. מָל; שָׁמַרְתָּ apoc. of שָׁמַרְתָּה, קָרָאתָ apoc. of קָרָאתָה.

Future with Vav conversive.

§ 208. Vav with Pattahh prefixed to the Future tense, and followed by a Daghesth forte, is called *Vav conversive*; because its usual effect is to convert such Future into a Praeter, in respect to meaning.

E. g. אָמַר *he said*, also וַיֹּאמֶר *he said* or *and he said*. If the *praeformative* letter of the Fut. be א, the Daghesth is omitted and the vowel is lengthened; as וַיֹּאמֶר, § 112. If the *praeformative* letter of the verb have a Sheva simple, Daghesth forte is usually omitted after the Vav; e. g. וַיִּקְטֹל, § 73. Note 3.

[NOTE 1. *Vav conversive* is often connected with the paragogic first pers. Fut., § 205. Note 2; also with the apocopate 2d and 3d pers. Fut., § 206. Note 1; in many cases without giving an *Optative* or *Subjunctive* meaning to them.

NOTE 2. *Vav conversive* commonly (not always) makes the Future *Milel*, and consequently shortens the final vowel if it be long, § 101. *b*.

NOTE 3. *Vav conversive* is probably a fragment of the verb וָהָה *to be*. The first letter is dropped (as it commonly is in Syriac), and the

fragment וְהָ is united to the Future by assimilating the ה , (as in $\text{וְהָיָה} = \text{מָה־יָה}$); so that $\text{וְהָיָה רָקֹטֶל} = \text{וְרָקֹטֶל}$ it was [that] he killed, i. e. he killed. So the Arabians make their Imperfect, only they write out the verb of existence in full; and so the Syrians, except that they employ the *participle* of the verb of existence.

NOTE 4. When Vav is *not* conversive, and is prefixed to the Fut., it has a different punctuation from the above; e. g. in Gen. 1:6, וַיְהִי , but with Vav conversive וַיְהִי ; so וְרָקֹטֶל , but with Vav conversive וַיְרָקֹטֶל .]

Praeter with Vav.

§ 209. Vav praefixed to the Praeter is merely a *conjunction*. But it often gives to the Praeter the sense of a Future, because it connects it with a preceding Future or Imperative.

NOTE. As Vav conversive prefixed to the Future, retracts the tone (§ 208. Note 2); so, on the contrary, Vav joined to the *Praeter* usually throws the tone *forward*, as וַיִּשְׁבְּרֵתִי , § 101 a.

§ 210. *General remark on the tenses.* The tenses in Hebrew are real *Aorists*, capable of every variety of meaning as to designation of time. See this fully developed in the Syntax, § 503. § 504.

Occasional peculiarities in the forms of Verbs.

[§ 211. The peculiarities now to be noted are not confined to any one conjugation or class of verbs, but apply more or less to all the different conjugations and classes of them.

(a) Paragodic letters are often suffixed to some of the forms; e. g.

(1) *Nun*, to persons ending in ו or י ; as וַיִּקְרָאֵנִי instead of וַיִּקְרָא , וַיִּתְּבַקֵּנִי instead of וַיִּתְּבַקֵּן ; rarely to the Praeter, as וַיִּדְעֵנִי instead of וַיִּדְעֵנִי ; see § 109. c. § 146. b. (2) (a) הָ , usually to the Fut. and Imp. active, § 204. § 205. § 207; rarely in the Praeter, as וַיִּגְדֹּתָהּ for וַיִּגְדֹּתָהּ ; Niph. Praet. fem. וַיִּפְלֹאֲתָהּ , with הָ parag. וַיִּפְלֹאֲתָהּ ; Hiph. fem. $\text{וַיִּחְבְּרֹאֲתָהּ}$, with parag. $\text{וַיִּחְבְּרֹאֲתָהּ}$. (b) Sometimes הָ is used instead of הָ ; e. g. 1 Sam. 28:15, וַיִּקְרָאֵהָ . (3) *Aleph* paragodic or otiant, rarely; as וַיִּלְכְּבוּהָ , וַיִּלְכְּבוּהָ the same; so וַיִּפְשְׁוּהָ for וַיִּפְשְׁוּהָ , § 125. a. (4) Participles sometimes take *He* or *Yodh* paragodic, especially the latter, when they are in regimen; as $\text{וַיִּמְשְׁכֵנִי לְרֹאשׁוֹתַי}$. (5) Sometimes the Inf. mood takes it; as וַיִּהְיוּשִׁיבֵי . (6) Also the Praeter 2d pers. fem., as וַיִּקְטֹּלֵתִי .

(b) Forms with Quiescents are sometimes *defectively* written, § 63.

E. g. אָמַר for אָמַרְי, יָזַח for יָזַחְי (comp. § 122. 1); but this usage is rare. Oftener ך is written for ךָ; as תַּגְּשֶׁךְ for תַּגְּשֶׁךָ. Sometimes תְּ for תִּי; as יִרְעֶתְךָ for יִרְעֶתִי, עֲשֶׂתְךָ for עֲשִׂיתִי. So אָרַבְךָ for אָרַבְךָה, etc.

(c) The prepositions בְּ, בַּ, בִּי, prefixed to the Inf. of Niphal, often (not always) expel the ה characteristic, and stand in its place; as בְּהִקְטִיל for בִּהִקְטִיל; comp. § 199.

(d) *Mem praeformative* in participles is sometimes (rarely) omitted; as לָקַח for מְלָקַח, בְּמִתְקַיֵּם for בְּמִתְקַיֵּם, etc.]

REGULAR VERBS TRANSITIVE.*

NOTES ON PARADIGM I.

The student is first of all to commit paradigm I. of the Verbs. The following notes will serve to explain variations and anomalies. The paradigms are, for convenience' sake, thrown together at the end of the Grammar.

N. B. The learner will be careful to note, that the tone is on the *ultimate* in all cases where it is not marked with an accent over the penult. Particular care, at the outset, will enable him always to accent the verbs rightly, without any trouble.

Kal.

[§ 212. (1) *Praeter*. The unusual forms are 3 fem. sing. in תְּ, e. g. אָזַלְתְּ from אָזַל; also 2 pers. masc. בְּגַדְתָּה for בְּגַדְתָּ (הַ parag.), § 211. 2; יִהְיֶהְתְּ for יִהְיֶהְתְּ 2 pers. sing. fem. (Yodh parag.), § 211. 6.

(2) The example רָכַב exhibits the Fut. with Pattahh, (familiarily called Fut. A); but there are very few verbs with such a Future, unless the last syllable has a Guttural in it, or the verb belongs to the classes with final Tseri or Hholem in the Praeter; § 181. b. The Inf. of רָכַב is רִכּוּב; and so in other cases of the like nature; which seems not to agree with the idea of its being the ground-form of such Futures and Imperatives as take *Pattahh*; § 193. 2.

(3) *Less usual forms of the Infinitive*. Besides the usual forms in the paradigm, there are, (a) Inf. absolute, קָטַל, Vav omitted; Inf. construct קָטַלְתָּ, Vav *fulcrum* only; also as קָטַלְתָּ. (b) The Inf. has *feminine* forms also, though rarely; e. g. like קָטַלְתָּה, קָטַלְתָּה, קָטַלְתָּה; (מְקַטַּלְתָּ, like the Chaldee, is doubtful).

* Some of the verbs here treated of are *intransitive* also; but in general it is otherwise; and so, a *potiori nomen fit*.

NOTE. The Hholem in the Inf. absolute is impure and immutable ; but in the Inf. const. it is pure and mutable. Hence it is shortened before Maqqeph ; as קָטַל־ *qetöl*. Before suffixes it is shortened and transposed ; see the Inf. with suffixes in Par. XXII.

(d) *Less usual forms of the Future.* These are יִקְטֹל (Vav *fulcrum*), rarely as יִקְטַל except in verbs with a Guttural in the final syllable, or verbs intransitive having a Praeter with Tseri ; still more seldom as יִקְטוּלוּ. First pers. parag. as אֶקְטַל very rare. In pause יִקְטַלְוּ, יִקְטַבוּ, § 146 ; with ך̄ parag. the latter form (יִקְטַבוּ) becomes יִקְטַבוּךְ. Three times the 3d plur. fem. has a praeformative ך̄ instead of ת; e. g. יַעֲמֹדְךָ instead of תַּעֲמֹדְךָ, Dan. 8 : 22, also the like forms in Gen. 30 : 38. 1 Sam. 6 : 12.

(5) *Imperative* ; קְטֹל (Vav *fulcrum*), sometimes as קְטַל. Paragogic, קְטַלְהָ, קְטַלְהָ, rarely as קְטַלְהָ, קְטַלְהָ. Imp. 2d pers. fem. sing. seldom as קְטַלְי, קְטַמְי, 1 Sam. 28 : 8. Second pers. masc. plur. (seldom) קְטַלְוּ ; in pause, sometimes as קְטַלְוּ, קְטַלְוּ. The Hholem here is pure ; as it is also in the Inf. and Future. A kind of apocopate form is not unfrequent of the 2 pers. fem. plural ; e. g. שְׂמַעְנָךְ with final furtive Pattahh, instead of שְׂמַעְנָה.

NOTE 1. As the Hholem in the Future, Inf., and Imper., is *pure*, whether written without a Vav or with one, it is of course shortened when the accent is thrown off ; e. g. before Maqqeph, יִקְטַל־ *qīq-töl*, so before a suffix, יִקְטַלְכֶם ; Inf. and Imp. יִקְטַל־ *qetöl*.

NOTE 2. Some verbs have both Fut. *O* and *A* ; e. g. such as שָׁבַת, שָׁרַף, חָפַץ, גָּדַר, etc. (see Lex.) without any difference in their meaning. Others have Fut. *O* and *A*, with a difference in their signification ; e. g. קָצַר, חָרַשׁ, חָזַשׁ, גָּזַר, etc. (see lexicon).

(6) *Participles active.* Frequently written קָטַל, although the Hholem is *impure*, § 63 ; very seldom as קוֹטֵל, קוֹטֵל, or קִטֵּל, which are doubtful forms. With Yodh parag., קָטַלְי, fem. קָטַלְתִּי (from the fem. form קָטַלְהָ). Participles are declined as adjectives, having masc. and fem. as well as sing. and plural forms ; see parad. XXI.

(7) *Participles passive.* Sometimes written קָטַל (§ 41), seldom as קָטִיל. The sense is not uniformly *passive*, but sometimes *active* ; often so in neuter and intransitive verbs ; as is the case also in Syriac.]

Niphal.

[§ 213. (1) The *Praeter* has no variations from the paradigm. (1) Inf. abs. אֶדְרַשׁ for אֶדְרַשׁ, Ezek. 14 : 3 ; אֶדְרַשׁ for אֶדְרַשׁ, Ps. 68 : 3.

(3) The final Tseri, in the forms of the Inf. const., Fut., and Imp.,

is *pure*, and of course shortened when the accent is thrown off; e. g. הַשְׁמַר, הַשְׁמָרָה, Inf. הַשְׁמָרָה. A *disjunctive* accent often changes the Tseri to Pattahh; as וַיִּרְגְּמֵהוּ, § 129. d. § 145. The actually occurring plur. fem. 2d and 3d persons more usually have Pattahh, even without a *disjunctive* accent, or the presence of a Guttural; as הָאֲבָבִיזִים, Jer. 24: 2; so that *as to the forms with Tseri, as in the paradigm, it is somewhat doubtful whether they were the predominant ones in the language.*

(4) *Future* 1st pers. sing. often takes Hhireq under the praeformative; e. g. as אֶקְטֹל, אֶדְרֹשׁ, etc.]

Piel.

[§ 214. (1) *Praeter* sometimes with Seghol, as דָּבַר; oftener with Pattahh, as בָּמַד, specially before Maqqeph, as מִצַּטְהוּא. (2) *Infinitive* fem. forms rather frequent, as וַיִּמְרָה; with suffix, as צִדְקָתָהּ. (3) *Imperative A*, as פָּלֵג. (4) *Participle* sometimes without מֶ, as שָׁבַח for מְשַׁבַּח, Eccl. 4: 2. § 108. a. 3. The plur. fem. Future has sometimes Pattahh instead of Tseri, e. g. תִּקְטְלֶנָּה instead of תִּקְטְלֵנָּה; comp. § 213. 3.

NOTE 1. The final Tseri throughout Piel is *pure*; and of course it should be shortened whenever it loses the accent; e. g. נִקְשָׁה. *Nun* parag. usually retains it, as יִהְיֶהכֹן.

NOTE 2. *Daghesh forte* in the middle radical is not unfrequently omitted in writing, when the middle radical has a Sheva; as יִבְקֶשׁ for יִבְקֶשׁ, § 73. Note 3.]

Pual.

[§ 215. (1) *Praeter* very rarely as קִטַּל, a mere orthographic variation. Once לָקַחַהּ for לָקַחָהּ. (2) *Participle* sometimes omits מֶ; as לָקַח for מְלַקֵּחַ, מְמַרֵּס for מְמַרֵּס, etc. § 108. a. 3.]

Note. Daghes in writing here, as in Piel; see Note 2 above.

Hiphil.

[§ 216. (1) *Praeter* sometimes with Seghol under the ה, as הִכְלִימֵנוּ instead of הִכְלִימֵנוּ. Rarely א is put for ה, as אֶנְאֲלֵתִי (Is. 63: 3) 1st pers. sing. for הִנְאֲלֵתִי.

(2) *Infinitive absolute* frequently as הִקְטֵל, (once אֲשַׁבֵּים Jer. 25: 3, Chaldee form א for ה), or הִקְטִיל. (3) *Inf. construct* seldom as הִקְטֵל. With preposition, as הִקְטִילֵּהוּ and הִקְטִילֵּהוּ, § 108. b. In a few instances the praeformative has *Hhireq*; as הִרְגִּיו, like the *Praeter*.

(4) *Future apocopate* הִקְטֵל, and specially with ו as הִקְטֵל, having a Tseri pure and mutable, § 206. This of course is shortened, when it loses the accent. A peculiar anomaly of the 3d pers. plur. here, is

וַיִּדְבְּקוּ , וַיִּדְרְכוּ , וַיַּעֲבְרוּ , 1 Sam. 14 : 22. 31 : 2. Jer. 9 : 2. This is after the manner of the Aramaean.

(5) *Imperative* takes the apococate form with Tseri, in the 2d pers. sing. masc. and 2d plur. fem. ; but it sometimes has the form הִקְטִיל here ; and with parag. הִקְטִילָה , and with suffix pronouns, it always follows this model ; e. g. הִקְטִילָהּ , הִקְטִילֶנָּה .

(6) The apoc. form of the Part. (מִקְטֵל) in the singular, is doubtful. But plural forms derived from such a singular, sometimes occur ; e. g. מְקַלְמִים as from מִקְלֵם , Jer. 28 : 8 ; מְעַזְרִים as from מִעְזָר , 2 Chron. 28 : 23.

REMARKS. In the Praeter the ׀ is generally held fast, not being exchanged, in the persons where it is used at all, for any other vowel ; but in the Inf., Fut., and Imp., the apoc. forms, and those with ׀ prefixed, or preceded by אֵל , take Tseri instead of ׀ , which Tseri is for the most part pure and mutable. Instead of this, Pattahh is employed when the final syllable of the verb has a Guttural in it, § 236. § 230.]

Note. Respecting the tone-syllable in this conjugation, see § 100.

Hophal.

[§ 217. Some verbs have both forms, i. e. as הִקְטֵל and הִקְטִיל ; some the one *exclusively*, and some the other. No actual case of the Inf. *construct* occurs in this conjugation.

In a very few cases, the ה characteristic of the conjugation remains after the praeformative, e. g. מִהִקְצֵוֹת for מִקְצָעוֹת ; so in Hiph. יְהוֹדֶה for יוֹדֶה , verb בָּה . Instances of Hoph. Inf. abs. occur in Ezek. 16 : 4 (bis). Josh. 9 : 24.]

Hithpael.

[§ 218. (1) The end syllable with *Pattahh* is frequent here, which of course makes Qamets in pause ; as הִתְקַדַּשׁ , הִתְקַדַּשׁ . (2) In the second and first person of the Praeter, (where the usual vowel between the second and third radical is *Pattahh*, as in the paradigm), if the tone is thrown off from this penult syllable, it occasionally takes *Hhireq* instead of *Pattahh* ; as וְהִתְקַדַּשְׁתָּ , וְהִתְקַדַּשְׁתָּ . (3) Maqqeph shortens the forms with Tseri, as this vowel is here pure and mutable ; e. g. הִתְקַדַּשְׁתָּ . (4) *Nun* *parag.* usually retains and prolongs the *Pattahh*, when that vowel is used ; as הִתְקַדַּכְוֹן . (5) *Daghesh forte* in the middle radical is sometimes omitted here, as in Piel and Pual ; e. g. יִתְקַדְּרוּ (for יִתְקַדְּרוּ), Judg. 20 : 15, the *Pattahh* being prolonged as a compensation.

(6) *The passive of Hithpael*, i. e. HOTHPAEL, sometimes occurs; e. g. הִתְפַּקְדוּ, Num. 1: 47. 2: 23; so הִתְטַמֵּא (for הִתְטַמְּא), הִתְקַבֵּט (for הִתְקַבֵּט), with Qibbuts instead of Qamets Hhateph; comp. § 184.]

Special Forms.

[§ 219. Besides the conjugations of the *regular* verbs here noted, Poel and Poal, also Pilel and Pulal, sometimes occur in them; but such cases are exceedingly rare. E. g. of the former, are שׁוּרֵשׁ and שָׁרֵשׁ, part. מְשַׁרֵּשׁ Job 9: 15, מְלוֹשֵׁן (for so it should be pointed) Ps. 101: 5, יוֹרֵדְתִּי 1 Sam. 21: 3; of the latter, אֶמְלֵל, צִמְחָה, חָלַל.]

REGULAR VERBS INTRANSITIVE.

NOTES ON PARADIGM II.

§ 220. The 3d pers. sing. Praeter is the principal one which exhibits a departure from the forms of the regular transitive verb; as will be seen by inspection of the paradigms.

§ 221. Verbs final Hholem (of which there are not half a score), generally retain the Hholem in the derived forms; יָגַר from יָגַרְתִּי, רָכַל from רָכַלְתִּי; but not always, as שָׁכַלְתִּי *shā-khāl-ti* from שָׁכַל. As the Hholem in these verbs is pure, so it is shortened when it loses the accent; as וַיִּגְרָה *vayā-ghör-tā*.

§ 222. In the same manner, those few verbs which retain Tseri in the *derived* forms, shorten it either into Hhireq or Seghol when the tone is removed; e. g. שָׁכַל, וַיִּגְרָה, וַיִּלְדָּה.

[NOTE 1. All the futures are with *Pattahh*, unless the Praeter has *two* forms, *A* and *E*; as שָׁכַן and שָׁכַןְ, Fut. only יִשְׁכֹּן, as in the paradigm.

NOTE 2. *In pause* the Tseri of verbs intransitive most frequently makes its appearance; e. g. דִּבְּקִי, and so often. In a number of cases, a pause-accent makes the Tseri appear, which elsewhere does not appear; as שָׁכַןְ, שָׁכַןְ only in pause.

NOTE 3. Out of Kal the intransitive verbs conform to the model of the transitive ones, and need not separate paradigms. The whole number of them is very small; and the cases of departure in inflection from the model of Par. 1., are comparatively very few.

NOTE 4. The verbs called *intransitive*, are in some cases *transitive*. As before, *a potiori nomen fit*.]

VERBS WITH GUTTURALS.

§ 223. We have seen (§ 179) that the verb ܠܚܝܬ, (the example for paradigms in the old grammars), is employed to give *technical* designations to the various forms of verbs. Accordingly, as ܠ is the first letter in this verb, ܚ the second, and ܬ the third; so verbs with Gutturals may be denominated ܠ *guttural*, ܚ *guttural*, ܬ *guttural*, whose first, or second, or third *radical* letter is a Guttural.

Verbs Pe Guttural; Par. III. IV.

§ 224. Where other verbs would take a simple Sheva under the first radical, these *more usually* have a *composite* Sheva. This may be called *the smooth enunciation*.

E. g. חֶזֶק, אֶסֶף, עֶמֶד, יְחִזֵּק, יִסְּף, etc.

NOTE 1. The *praeformative* letters must have the short vowel which corresponds with the composite Shevas, in such cases; see § 139. This extends to the letters formative of conjugation, as well as of tense; e. g. Niph. נִצְמַר, Hiph. הִצְמִיר; Hoph. הִצְמַר, etc.

NOTE 2. When the final vowel is Hholem, the preceding vowels are generally (ֵ); but when it is Pattahh, they are usually (ִ); e. g. יִצְחָק, יִצְחָק. Yet such forms as יִצְחָק do sometimes occur.

NOTE 3. As (ֿֿֿ) seems to be shorter than (ֿֿֿֿ), so the first is sometimes put for the second, where a more rapid enunciation is required; e. g. הַעֲמָדָי, but with ׀ וְהַעֲמָדָי.

§ 225. But not unfrequently the Guttural retains Sheva simple; and then the vowel under the preformative, etc., is still the same as it would be in case a composite Sheva had been employed; i. e. verbs Pe Guttural do *not* employ the regular short Hhireq under praeformatives in the Fut., etc., but some other short vowel. This may be called *the rough enunciation*.

E. g. יַעֲזֹר, יַאֲסֹר, instead of יַחֲבֹשׁ, יַחֲפֹשׁ, יַחֲזֹק, יַחֲזֹק. Only the verbs יַחֲזֹק and יַחֲזֹק in Pe Guttural make such forms as יַחֲזֹק and יַחֲזֹק.

§ 226. When, in the course of inflection, a simple Sheva comes immediately to follow a composite Sheva under the Guttural, the Guttural assumes the corresponding short-vowel; see § 140.

E. g. יַעֲמְדוּ, not יַעֲמְדוּ, which would make an impossible syllable, § 42. § 140. So יִצְאֲסֹפוּ, not יִצְאֲסֹפוּ; יִהְעֲמְדוּ, not יִהְעֲמְדוּ.

§ 227. Where the first radical would regularly be doubled, (as in the Inf. Fut. and Imp. of Niphal), but this is prevented by its being a Guttural (§ 111), the preceding vowel is lengthened (§ 112), as the paradigms shews.

NOTE. In this respect verbs Pe Resh agree with verbs Pe Guttural, § 111; e. g. יִתְרַמֵּס instead of יִתְרַמֵּס.

Notes on the Paradigm.

[§ 228. (a) KAL. (1) *Inf. construct*, receiving prefix-prepositions with a Sheva, causes them to be pointed as the *praeformatives* in the Future are; e. g. יִעֲמְדוּ, יִצְאֲסֹפוּ, also יִצְאֲסֹפוּ. Inf. fem. like אֲשַׁמְדֶּה, חֲזַקְתִּי, which last form is very unusual.

(2) *The Future* has two forms; as will be seen in the paradigm. Aleph here, whether a *radical*, or a *praeformative* of the first pers. sing., takes the Seghol vowels in preference to the others. The two forms יִעֲמְדוּ and יִעֲמְדוּ are not unfrequently interchanged in the Fut. of the same verbs; and sometimes the singular has one form, and the plural another, just as adjunct words may require the pronunciation to be more or less rapid; e. g. יִצְאֲסֹפוּ, plur. יִצְאֲסֹפוּ. The reason of their exchange for each other, in many cases, is not apparent to us. It depended, probably, on the niceties of *vivā voce* enunciation.

The Futures with the rough enunciation, i. e. with Sheva simple, are as יִתְרַמֵּס, יִתְרַמֵּס, usually having Pattahh in the first syllable when the last is *O*, and Seghol when the last is *A*; which last is probably an expedient in order to avoid the repetition of two Pattahhs. The declension of these forms is otherwise regular, as in Par. I.; excepting that where the *final* Pattahh falls away, the *praeformative* may take, and sometimes does take, Pattahh; as יִתְרַמֵּס, while the plural is יִתְרַמֵּסוּ.

(3) *Imperative* with א, as יִצְאֲסֹפוּ, יִתְרַמֵּס. With ה parag., as יִצְאֲסֹפוּ. Imp. fem. sing. יִתְרַמֵּס, יִתְרַמֵּס Ruth 3: 15, a peculiar form.

(b) NIPHAL. The common vowel of the first syllable is of the Seghol class; e. g. יִתְרַמֵּס, or (according to the rough enunciation) יִתְרַמֵּס. But in the Inf. absolute with Hholem final, it is Pattahh (comp. a. 2. above), as יִתְרַמֵּס, יִתְרַמֵּס; very seldom with Pattahh in other cases, yet sometimes so, as יִתְרַמֵּס Gen. 31: 27. Vav prefixed commonly occasions Pattahh; comp. § 224. Note 3. The increased

forms of the Part. also receive it; as נִשְׁמָחִים, נִשְׁמָחָה, נִשְׁמָחִים. In Esth. 8:8, we find נִחְתָּחִים, a Part. *sui generis*.

(c) HIPHIL. (1) Sometimes with the rough enunciation, as הִתְחַסֵּר. Peculiar is הִתְחַלֵּה, § 142. *e. 1*. Vav prefixed changes the composite Sheva to the *A* class; e. g. וְהִתְחַסֵּר, i. e. it hastens the pronunciation of the first part of the word, because the tone is thrown forward; comp. § 224. Note 3. (2) *Inf. abs. and constr.* are sometimes interchanged in their usage; e. g. הִתְחַסֵּר (Josh. 7:7) for Inf. absolute הִתְחַסֵּר; הִתְחַסֵּר, Inf. abs. (Deut. 26:12) for Inf. const. הִתְחַסֵּר. (3) *Future* with rough enunciation הִתְחַסֵּר; and so the Part. הִתְחַסֵּר. (4) הִתְחַסֵּר is for הִתְחַסֵּר, § 119. *c. 1*; for the omission of the א, see § 118. Note 3.

(4) HOPHAL. With rough enunciation, הִתְחַסֵּר; also (rarely) הִתְחַסֵּר, § 142. *e. 1*; הִתְחַסֵּר, Inf. abs. *sui generis*, Ezek. 16:4.

NOTE. The Daghesh'd conjugations (i. e. Piel, Pual, and Hithpael) are *regular*, because they can never have a Sheva under their first radical.]

Verbs Ayin Guttural; Par. V.

§ 229. Where other verbs have Sheva simple under the *middle* radical, these take a composite Sheva, § 49.

§ 230. Final syllables in the ground-forms of any of the conjugations, having Hholem or Tseri in them, may exchange these for Pattahh. In Kal this is usual; in the other conjugations, less common. But still, the Inf. const. in Kal takes Hholem; comp. § 244. *b*. Note 2.

E. g. Fut. יִצְחָק, rarely as יִצְחָק; Piel נָהַג, נָהַג (see § 33); Hiphil Imp. הִתְחַסֵּר, etc. Verbs Ayin Resh sometimes imitate this.

§ 231. As the conjugations Piel, Pual, Hithpael, cannot admit a Daghesh in the middle radical, they prolong the preceding vowel as a compensation, in cases where analogy would require such a Daghesh. Verbs Ayin Resh imitate them in this; § 111. § 112.

Notes on Paradigm V.

[§ 232. (a) KAL. (1) *Inf. fem.* as שִׁחַטָּה, אָהַלָּה; also as רִחַקָּה. (2) *Future* anomalous יִצְחָק, § 142. *e. 1*.

(b) PIEL. Praeter with middle א, takes either Tseri or Hhireq impure before it; as מֵאֵץ, מֵאֵן. Middle ה prefixes impure Hhireq; as בְּהֵן. Middle ה and ע, Hhireq impure and rarely Tseri; as בְּהֵשׁ, בְּהֵר. Resh demands Tseri; as בְּרֵךְ.

Future, Inf., Imp., and Part. with middle א and ר, usually require Qamets before them; as יִפְעֹר, יִפְרֹךְ, יִמְכֹּר. But ה, ח, ע, most commonly prefix Pattahh; as יִרְחֹם יְרַחֵם, etc. Yet Qamets is sometimes used here; and even in the same verb, the Inf. may have one of these vowels, and the Fut. another; e. g. Inf. יִפְעֹר, Fut. יִפְעֹר, etc.

(c) PUAL. Here compensation is usually made for Dagghesh excluded, by Hholem, e. g. גִּפְרֹךְ; but sometimes by Qibbuts impure, as רִחֵם, רִחֵץ; see § 33.

(d) HITHPAEL. Here the vowel before the Guttural is varied, just as in the fut. Piel; see above under b. The accent affects Pattahh here in a peculiar way; e. g. הִתְחַמְּתִי, instead of הִתְחַמְּתִי, which is explained by § 142. a, and § 144. מְחַמֵּץ = מְחַמֵּץ (§ 187. b. 3) is an instance of *Hithpael*.]

Verbs Lamedh Guttural; Par. VI.

§ 233. Where by analogy the Guttural must have a Sheva, the vowel-points are regular.

NOTE. The 2d pers. sing. fem. takes a furtive Pattahh under the Guttural; e. g. שְׂמַעְתְּ instead of שְׂמַעְתְּ, § 52. 2. If the Pattahh under ע here was a proper vowel, the pointing would be שְׂמַעְתְּ, i. e. with ר *Raphē*. Punctuation like מְגַעְנֶה is very rare.

§ 234. Where the Guttural is preceded by ה, ח, ע, immutable, it takes a Pattahh furtive, § 69.

E. g. in the Inf. absolute and in the Part. pass. of Kal; in Hiph. throughout, where ה is usually retained. The Inf. const. in Kal commonly follows the same usage, as שְׂמַעְתְּ; compare (§ 230) a similar punctuation as it respects the Hholem.

§ 235. In Kal, the Fut. and Imp. nearly always take Pattahh; also the fem. Part. Segholate; as שְׂמַעְתְּ.

NOTE. The Imp. appears to have Hholem sometimes; e. g. טְבַחְתְּ, Gen. 43: 16.

§ 236. All the forms with pure final Tseri may retain

it, and put a Pattahh *furtive* under the Guttural; or they may substitute a real Pattahh instead of these vowels.

E. g. עָמַשׁ or עַמַּשׁ.

NOTE 1. *Prolonged* forms, i. e. such as the Inf. abs., the forms with a pause-accent, etc., retain Tseri. The *apocopate* forms take Pattahh.

NOTE 2. Verbs עָמַשׁ frequently imitate this class of guttural verbs, by taking Pattahh as their final vowel.

IRREGULAR VERBS.

§ 237. Under this class are included all those in which any of the radical letters are *dropped*, or *assimilated*, or in which they become *quiescent*.

§ 238. These may be most conveniently distributed into (a) Those which are irregular עָ, i. e. in the first radical (§ 223). (b) Those which are irregular עָ, i. e. in their second radical. (c) Those which are irregular עָ, i. e. in their third radical. (d) Those which are irregular עָ and עָ, i. e. in their first and third radical.

I. CLASS OF IRREGULAR VERBS.

§ 239. These consist of verbs עָפַ, עָפַ, and עָפַ, i. e. whose first radical is neither עָ, י, or נ.

VERBS PE ALEPH; PAR. VII.

§ 240. In most cases, verbs with עָ for their first radical belong to the class Pe Guttural, above described, עָ being treated as a Guttural. The verbs which really belong to the class now in question, are those in which עָ as first radical is quiescent.

[NOTE. Of these there are only *five*, viz. עָפַ, עָפַ, עָפַ, עָפַ, עָפַ. *Three* more, viz. עָפַ, עָפַ, עָפַ, sometimes exhibit a *quiescent* עָ, and sometimes a *guttural* one; e. g. עָפַ, עָפַ. For other explanations, see under paradigm VII.]

Notes on the Paradigm.

[§ 241. (a) KAL. (1) *The Future* drops א quiescent of the root in the 1st pers. sing., and retains only the א praeformative which designates the first person; e. g. אָמַר instead of אַאמַר, thus avoiding the occurrence of two Alephs. (2) In a very few cases, the first syllable takes a *Tseri* instead of a Hholem; as יִאָתֶה (not יֶאָתֶה); in אָהַב the Fut. has both forms, e. g. 1st pers. sing. אֶהָב and יֶאָהַב. The last syllable in these verbs usually exhibits *Tseri*, specially when it has a *disjunctive* accent; e. g. יֶאָכֵל; with a *conjunctive* one, Pattahh is very common in the same syllable, e. g. יֶאָכֵל.

NOTE. Quiescent א here is not unfrequently omitted in writing; as יִסֵּף for יֵסֵף, יֶמְרוּ for יֵמְרוּ, etc.; see § 63.

(3) *Inf. construct* from אָמַר, אֲמַר for אֶמְרָא, § 119. c. 1. *Imperative* once אַמַּר for אָמַר, see § 119. d. 2.

(b) *Derived conjugations.* (1) NIPHAL once as נִאָחַד. (2) PIEL admits contraction; as מִלָּחָם for מַלְחָמָה, תִּיָּזַר for תִּזְרוֹר; see § 118. Note 3. (3) HIPHIL also admits contraction, in a little different manner; e. g. הִתְכַּבֵּיל for הִתְכַּבִּיל. —*Future*, נִתְאַצֵּל (with accent retracted § 129) instead of נִתְאַצֵּל, מִיָּזִין for מִיָּזִין; see § 119. c. 1. Fut. once with Hholem, as אֶבִּירָה, Jer. 46: 8. —*Imperative*, הִתְיָדִיר for הִתְיָדִיר, § 119. c. 1. (4) HOPHAL, יִרְכָּלָה (ר for א § 122. 2) for יֶרְכָּלָה, like the contractions in § 119. c. 1.]

VERBS PE YODH; PAR. VIII—X.

§ 242. These may be divided into *three* classes; viz. (1) Such as have (originally) a Vav for the first radical; e. g. יָגֵד = יָגֵד. (2) Those whose first radical is properly Yodh; as יָטַב. (3) Such as follow the analogy of verbs Pe Nun, in assimilating the first radical in the Future, etc.

FIRST CLASS OF VERBS PE YODH; PAR. VIII.

§ 243. (a) In Inf., Fut., and Imp. of Kal, the Yodh is for the most part *dropped*; the Praeter and Part. are regular.

(b) In Niphal, Hiphil, and Hophal, the original ו ap-

pears; but it is *quiescent*, except in the Inf., Fut., and Imp. of Niphal, where it is moveable.

§ 244. The Inf., Fut., and Imp. of Kal exhibit two forms; viz. one with *final Tseri*, and another with *final Pattahh*.

(a) *The forms with final Tseri* take Tseri in the first syllable also, and more generally omit the Yodh; as יָשַׁב, etc., as in Par. VIII.

[NOTE. The Fut. sometimes (rarely) retains the Yodh in the writing of these verbs; as 1 pers. sing. Fut. parag. יִשְׁבֶּה (from יָשַׁב), with final Pattahh because of the Resh. With a Guttural in the final syllable, Pattahh of course usually takes the place of Tseri; as יִרְשֶׁ, not יִרְשֵׁ. In the Inf. const. and Imp. of Kal, Yodh disappears almost throughout, in the forms with final Tseri.]

(b) *But the forms with final Pattahh* more usually retain the Yodh in Inf., Imp., and Fut. of Kal; and the Fut. takes Hhireq magnum in the first syllable; as יִרְשֶׁ, יִרְשֵׁ, יִרְשֶׁ; see in Par. VIII.

[NOTE 1. Yodh quiescent is sometimes omitted here in writing; as יִרְשֶׁ for יִרְשֵׁ, Ps. 102: 5, § 63. So יִרְשֶׁ for יִרְשֵׁ.

NOTE 2. The Inf. construct of the masc. form, is not analogical here with that of the forms with final Tseri in the Future. It takes Hholem; as יִרְשֶׁ, יִרְשֵׁ. One would naturally expect Pattahh.]

§ 245. *The derived conjugations* of both these classes of verbs are alike; the model is exhibited in the paradigms of Niphal, Hiphil, and Hophal.

[§ 246. Some verbs פִּי take both the forms above noted.

E. g. יִצַּק, Imp. יִצַּק and יִצַּק; יִקַּר, Fut. יִיקַר, also יִיקַר or יִקַּר. The lexicons note such.]

Notes on the Paradigm.

[§ 247. KAL. (a) The Inf. of the class Fut. Tseri has more usually the fem. Segholate ending, as in the paradigm. With a Guttural, Pattahh of course is used; e. g. יִשְׁבֶּה (not יִשְׁבֶּה) from יָשַׁב, § 113. But sometimes the apocopate masc. form is used; as יִשְׁבֶּ from יָשַׁב. Another fem. form of the Inf. is as יִשְׁבֶּה from יָשַׁב. The suffix Inf. fem. is as יִשְׁבֶּה (שְׁבִתִּי) from יָשַׁב; so יִרְשֶׁ, יִרְשֵׁ from יָרַשׁ, etc.

(b) The Inf. of the class Fut. Pattahh is regular; see § 244. b.

Note 2. The feminine forms are as *יִרְאָה*, from *יָרָא*; *יִרְאָה* from *יָרָא*. Forms with Vav *fulcrum*, as *יִשְׁוֹן*.

(c) *The Future, which has Tseri final*, is pure, so that it may be shortened; as it is in *יִשְׁבֹּה*, with tone retracted, § 129. With ה *parag.*, as *יִרְעֶה*, *יִרְעֶה*. Altogether anomalous is the Fut. *יִרְעֶה*.

(d) *The Imperative*; (1) Where the Future is Tseri, commonly takes a *paragogic* letter; as *יִרְדֵּה*, *יִרְדֵּה* (*יִרְדֵּה*), from *יָרַד*, *יָרַד* masc. forms; so with ה *parag.*, as *יִרְעֶה*, masc. *יִרְעֶה*, § 125. b. (2) The Imp. of the verbs Fut. Pattahh regularly retains its Yodh radical.

(e) NIPHAL. (1) *Future* sometimes retains the Yodh, instead of exchanging it for the original ו; e. g. *יִרְדֵּה*, *יִרְדֵּה* with retracted tone, § 129.

NOTE. It is peculiar also, that the first pers. sing. here (like the other persons) retains Hhireq in its first syllable, as *אֶנְשֵׁב*, *אֶנְשֵׁב*, etc.; not *אֶנְשֵׁב*, etc., as in most other analogous cases.

(2) Part. plur. const. *נוֹגֵי* (instead of *נוֹגֵי*) from *נָגַה*; also *נוֹקֵשׁ* with Tseri, instead of *נוֹקֵשׁ*, from *נָקַשׁ*.

(f) PIEL. The Fut. here, preceded by Vav conversive, drops the first of its Yodhs, and writes it by a Daghesth in the second; e. g. *יִרְבֹּשׁ* instead of *יִרְבֹּשׁ*, *יִרְבֹּשׁ* for *יִרְבֹּשׁ*, etc.

(g) HIPHIL. (1) *The Future* with retracted tone, as *יִרְוֹלֵד*. Sometimes the characteristic ה is retained in the Future, as *יִהְיוּשִׁיעַ* for *יִוְשִׁיעַ*; so *יִהְיוּסֶה*, *יִהְיוּסֶה*, from *יָרַסֶה*, *יָרַסֶה*; comp. § 199. (2) *The Imperative* sometimes retains its Vav moveable; as *הוֹצֵא* for *הוֹצֵא*, Gen. 8: 17; so *הוֹשֵׁר* for *הוֹשֵׁר*, Ps. 5: 9.

(h) HITHPAEL sometimes retains the original Vav, and uses it as moveable, e. g. *הִתְוַדַּע*, *הִתְוַדַּע*, *הִתְוַדַּע*.

SECOND CLASS OF VERBS PE YODH; Par. IX.

§ 248. These are such as have a Yodh originally for their first radical; which they retain in Hiphil, and thus distinguish themselves from the other class described.

See remarks in Paradigm IX.

NOTE. Only seven verbs belong to this class; viz. *יָמַר*, *יָלַל*, *יָסַב*, *יָסַר*, *יָשַׁר*, *יָמַן*, *יָמַן* Hiph.

§ 249. *The Future Kal* here is sometimes with Pat-

tahh, and sometimes with Tseri; mostly written fully, but sometimes defectively.

E. g. וַיִּטֵּב, as in the paradigm; but also, וַיִּצָּר, וַיִּצָּק, וַיִּקָּץ. Of course this class of verbs agrees with the preceding one as to the final vowel in the Fut. of Kal, i. e. it has both Tseri and Patahh. No Infin. form occurs here.

Notes on the Paradigm.

[250. HIPHIL, as the paradigm shews, may be written either *plene* or *defectivé*. (1) *The Future* sometimes exhibits *moveable* Yodh, instead of Yodh quiescent; וַיִּצָּרָה, Prov. 4: 25; וַאֲנִסִּירָם, Hos. 7: 2. Comp. § 247. g. 2, and *h*.

NOTE. Two Futures are altogether anomalous; e. g. וַיִּטְטֵב, Job 24: 21; also וַיִּהְיֶה. The like to this is וַיִּהְיֶה, in Kal Future, Ps. 138: 6. § 247. c.

(2) *Imperative* once retains a moveable Yodh in the Qeri, וְהִצָּר, Ps. 5: 9. So the Part. of Hiphil, as מְצַרְרִים 1 Chron. 12: 2.]

THIRD CLASS OF VERBS PE YODH; PAR. X.

§ 251. The peculiarity here is, that Yodh is assimilated in the Fut. of Kal, in Niph., Hiph., and Hophal.

[NOTE 1. Only four verbs belong wholly here; viz. וָצַח, וָצַג, וָצַח, וָצַע. Five others partake partly of the peculiarities of these verbs, and partly of the other classes, viz. וָצַד, וָצַק, וָצַר, וָצַח, וָצַח.

NOTE 2. Simonis and Eichhorn derive all the *peculiar* forms of this class of verbs, from roots פָּ. The question is one of etymology. It matters not for the student, which way it is decided. I follow the lexicon of Gesenius, for convenience' sake rather than from conviction. The fulness of the paradigm supersedes the necessity of additional notes.]

VERBS PE NUN; PAR. XI.

§ 252. The peculiarities of these verbs are, (a) That whenever נ (their first radical) would analogically take a Sheva, in the course of declension, etc., it more usually becomes assimilated to the letter which follows, and is expressed by a *Daghesh forte*.

(b) That in the Inf. and Imp. of Kal, the Nun is sometimes dropped, in the manner of verbs Pe Yodh.

[NOTE. In this case, the Imper. more commonly takes the paragon, as גַּשׁ , גָּשָׁה ; הָיָה , הָיָה . The Inf. commonly has a Segholate form, in cases of aphaeresis, i. e. where the first radical is dropped; as הָיָה in the paradigm. *But abridged forms in these verbs either of the Inf. or Imp., are not frequent at all.* These Inf. and Imp. modes more generally preserve the radical נ, even when the Fut. assimilates it; e. g. Inf. and Imp. נָקַם , Fut. נָקַם ; Inf. and Imp. נָהַץ , Fut. נָהַץ .]

§ 253. Verbs whose second radical is a proper Quiescent or a Guttural, exclude the *peculiarities* of verbs פֶּן.

NOTE. The reason is, that the Daghes (compensative of Nun) cannot be inserted in either of these classes of letters; and therefore usage commonly preserved the Nun before them. But in Niphal Praeter, where a Guttural is the second radical, and Nun would be repeated if it were preserved, it is dropped, as נָחַם , not נָנַחַם , the vowel in the first syllable being prolonged as usual, § 112. Note. § 33. The verb נָחַם more usually drops נ in the Fut. of Kal; as נָחַם , but also נָנַחַם 2 person. In other respects, the verbs just named are *regular* in respect to Nun.

Notes on the Paradigm.

[§ 254. (a) KAL. (1) Inf. const. like גָּשָׁה , occurs only in six verbs. Once Inf. שָׁוָה , from שָׁוָה , Ps. 89: 10. The reg. form נָצַר , נָצַר , is *most frequent*. Some verbs have both forms; as נָטַע and נָטַע . I find no example of reg. Inf. with final Pattahh. Fem. form with suffix, as גָּשְׁתִּי , גָּשְׁתִּי .

(2) *Future Hholem* is more frequent than Fut. Pattahh in these verbs. Fut. Tseri only in נָהַץ . Some verbs have both Fut. O and A; as נָדַר , נָדַר . Some at one time retain נ, and at another omit it, in different examples of the Fut.; as נָצַר , נָצַר , etc.

(3) *Imperative*, like the Inf., seldom drops the radical נ, § 252. b. The abridged forms are like גַּשׁ , גָּשׁ (before Maqqeph גָּשׁ), גָּשִׁי , גָּשִׁי from נָהַץ .

(b) NIPHAL. (1) Praeter appears like Piel, because it drops the נ of the root, and inserts a Daghes or prolongs the vowel; as נָשָׂא , Piel and Niph. נָשָׂא ; נָחַם , Pi. and Niph. נָחַם , § 253. Once with Hho-

lem, as נָמַלֵּךְ. (2) *Infinitive abs.* sometimes as נִגְדֹף, נִגְדָה Ps. 68 : 3, נִגְדֹף Jer. 32 : 4. (3) *Participle* once as נִגְדָה, with suffix דָּ.

(c) HIPHIL very rarely retains the נ; as נִגְדָה, נִגְדָה. So in Hophal, נִגְדָה. The usual vowel in Hophal is *short* Qibbuts, as in the paradigm.

NOTE. The verb נִגְדָה imitates פָּ in Kal; see lexicon. The verb נִגְדָה assimilates its final ד also, before suffixes beginning with ה or נ; as נִגְדָה, instead of נִגְדָה, נִגְדָה, etc. The Inf. is נִגְדָה for נִגְדָה (§ 157. 2), with suff. נִגְדָה, Tseri being shortened, § 129. a.]

REMARK. The great variety of usage in verbs of this class, shews that the sound of נ was quite variable, and the letter less prominent and distinct than most of the consonants. The *predominant* usage in Kal, is *regular*; in Niph., Hiph., Hophal, *irregular*. Gesenius states the contrary of this, as to Kal, but a minute examination of all these verbs, will shew that he is mistaken. The daghesh'd conjugations are regular throughout; so that no paradigm is needed.

II. CLASS OF IRREGULAR VERBS.

(Verbs irregular ^{II}.)

255. These comprehend such as are defective in respect to their middle radical; i. e. such whose middle radical either falls out, or becomes quiescent.

VERBS AYIN DOUBLED (^{II}עע); PAR. XII.

§ 256. This class comprises all those whose second and third radicals are the same letter, and which often (not always) drop the second radical in the course of inflection; as סָבַב, Praet. סָבַב, Inf. סָבַב.

These verbs might well be named *contracted verbs*, (not very unlike the Greek τιμάω, τιμῶ, φιλέω, φιλῶ, etc.); for a great part of their irregularity arises from *contraction*. But dispute about *names* would not be important.

First law of contraction.

§ 257. This is, that the second radical is dropped, and with it the point or vowel of the preceding letter (whether

a proper vowel or a Sheva), and the vowel belonging to the second radical is then *transferred* to the first radical.

E. g. קָבַב, קָבַב; קָבַב, קָבַב; קָבַב, קָבַב, etc. The alterations occasioned in the formative prae-fixes, etc., by this, will be considered in the sequel.

N. B. All the forms, which have an *impure* vowel in them, or a Dagghesh forte in the middle radical, are incapable of contraction; e. g. קָבַב, קָבַב, קָבַב, קָבַב, etc.

§ 258. Any accession to the end of a contracted form, (by declension or in any other manner), causes the second radical to reappear by a Dagghesh forte, but does not restore to the first radical its original vowel.

E. g. קָבַב, contr. קָב, with accession קָבַב *sāb-bū* (not קָבַב), קָבַב, קָבַב, etc. In all such cases, the middle radical, having lost its vowel, is written by a Dagghesh in the last radical, and joined in a syllable with the *preceding* vowel.

§ 259. In order to render more audible the doubling of the final letter of the root, the epenthetic syllables ה and י (with the tone) are inserted before suffixes *beginning with a consonant*.

E. g. in the Praeter י, as קָבַב, קָבַב; in the Fut. and Imp. י, as קָבַב, קָבַב. The Arabian, while he *writes* the words fully regular in these cases, *pronounces* them like the Hebrew.

§ 260. The praeformatives of tense and conjugation, instead of the *short* vowel of regular verbs, in their contracted forms usually assume long *pure* vowels, § 130.

Hophal only has an *impure* vowel following its characteristic; e. g. קָבַב instead of קָבַב.

NOTE. In most cases the *original* ground-forms, from which the *contracted* forms seem evidently to be derived, are somewhat different from those of regular verbs; e. g. Kal Fut. קָבַב appears to come from a full Fut. קָבַב (like the Arabic Future); so that when ו is thrown, by contraction, into the second syllable, and Pattahh under the Yodh praeformative comes to stand in a simple syllable, it of course becomes long, i. e. it goes into Qamets, § 130. So in Niph., where we have קָבַב apparently for קָבַב, and in the Fut. קָבַב for קָבַב; in Hiph.,

הִסְבֵּב from הִסְבֵּב, etc. But in some few cases, the contracted forms appear to come from *regular* original ones; as Fut. גִּמַּר, apparently from גִּמְרַר; so Niph. נָחַל as from נִחְלַל; Inf. הִחַל, as from הִחְלַל, etc.

Second law of Contraction.

§ 261. This is, to insert a Daghes in the *first* radical after praeformatives, to give those praeformatives the regular short vowel, and then to omit the doubling of the last radical when the word receives an accession at the end. The epenthetic ו and י are also omitted in this case.

E. g. Kal Fut. יָסַב, etc.; Hiph. גָּתַם (from תָּגַם) instead of יָתַם; Hoph. יָבַת (from פָּתַת) instead of יוֹבַת.

Note. In Kal Fut. this is not uncommon; in other conjugations it is rare. In Chaldee, this is the reigning method of contraction.

§ 262. The conjugations Poel, Poal, Hithpoel, *usually* take the place of the regular daghesh'd conjugations here, but not always; and sometimes both exist together, either as synonymous, or with some shades of difference, § 188. § 175. a.

§ 263. Verbs ע" with the second and third radicals *guttural*, lengthen the preceding vowel in cases where Daghes forte should be inserted but is excluded by the Guttural, § 112.

E. g. שָׁחַח, contracted שָׁח, 3d pers. fem. שָׁחָה, 1 pers. שָׁחֹתִי.

NOTE 1. The tone syllables in the usual contracted forms are peculiar. See an account of them in § 100. f.

NOTE 2. The student must not fail to note, that in Kal verbs ע" often retain the *regular* form; specially in the Praeter, and sometimes in the Infinitive. In most other cases, they generally follow the models in the paradigm; with more anomalies, however, than most other classes of verbs, as the sequel will shew. An instance of conformity to both models in the Fut. is הָבֵן, Fut. יִהְיֶן; so רָבֵן, Hiph. הִרְבִּין regular.

Notes on the paradigm.

[§ 264. (a) KAL. (1) *The Praeter* of verbs final Hholem conforms to the law of contraction in § 257; e. g. רָמַם, 3 plur. רָמּוּ; and so רָפוּ, etc. Once, תַּמְרוּנוֹ=תַּמְרוּנוֹ, Ps. 64: 7; comp. § 266.

(2) *Infinitive const.* sometimes with Pattahh; as שֶׁךְ, גֵּל. Inf. fem. רָעָה from רָעָה. The Inf., in a considerable number of cases, is written with a Vav fulcrum, § 64; e. g. צוֹר, דּוֹם, גּוֹל. So Imp., even when it has a Daghesth, as קוֹשׁ, דּוֹמִי. Rarely has the Inf. a Shureq, as בּוֹר, Ecc. 9: 1.

In the suffix state, or before Maqqeph, the Inf. having a pure Hholem shortens it, as חָק, חָקוּ, חָקוּ, חָקוּ, חָקוּ.

(3) (a) *The Future* usually has Hholem pure; but sometimes it appears with Vav fulcrum (§ 64); as רָעוּז for רָעָז. This Hholem is shortened by losing the tone: as רָחֹץ, רָחֹץ, Ps. 67: 2, or רָחֹץ, Is. 27: 11; רָחֹץ.

(b) *The Fut. with Pattahh* also occurs, which usually gives a Tseri to the praeformative; as גָּמַר, גָּמַל, גָּמַל, 1st pers. with Yodh fulcrum (§ 64) from גָּמַם; but גָּמַל in Amos 5: 24 seems also to be Fut. Kal.

(c) *The Fut. also has Shureq* in a few cases; as גָּרוּץ, גָּרוּץ. So the second kind of contracted Future; as תָּחַם (= תָּחֹם) instead of תָּחַם, from תָּחַם.

(4) *Imperative* also has Pattahh sometimes, as גָּל; with הַ parag. as גָּלָה; with Resh, as אָרָה. It also has Vav fulcrum, as דּוֹם, Josh. 10: 12, (No. 3 above.) The Imp. with Hholem pure of course shortens this vowel when the tone is removed; as רָץ, רָץ.

Niphal.

[(b) (1) *Praeter* sometimes with Tseri, as נָקַל; also with Hholem, as נָקַל, Is. 34: 4. The praeformative has sometimes other vowels besides Qamets; e. g. נָחַץ from נָחַץ; נָחַץ from נָחַץ; נָחַץ from נָחַץ; where the vowel under נ is long, because the Daghesth forte is omitted in the second radical. This conforms to the *second* mode of contraction described above, § 261; comp. 260. Note, at the end; also § 111. § 112. According to these forms, we find נָחַץ (from נָחַץ), Ezek. 22: 16; נָחַץ (from נָחַץ), Jer. 22: 23.

(2) *Infinitive abs.* with Hholem; as הָבוּז, הָבוּז. *Inf. const.* with Tseri; as הָמַס, הָמַס, § 261. § 112.

(3) *Future* with Hholem as יָדַם; with Resh, תָּרוּץ 2d pers., גָּרְמוּ 3d pers. plur., from גָּרַם.

(4) *Imp.* with Hholem; as הָרְמוּ. (5) *Part.* with Tseri, as גָּמַס.]

Hiphal.

[(c) This conj. has a pure Tseri throughout, in both syllables;

which is therefore liable to change, as is usual with all pure vowels; e. g. הִכָּב Hiph., 2 pers. הִכְבֹּת, etc.

(1) It should be noted here, that Hiphil not only takes a *PATAHH final*, in case it has a Guttural or a Resh in the last syllable, as הִשָּׁח, הִמָּר; and in pause, as הִתָּז, § 145; but also (not unfrequently) without either of these reasons; as הִרָק, הִכָּב, Part. מַצֵּל.

(2) *Praeter* once הִזָּל=הִזַּל, § 261. *Sui generis* is הִפְתִּיתָ for הִפְתִּיתָ, Prov. 24: 28; unless it may come from פָּתַח, which is more probable. (3) *Future* with tone retracted, הִרָק, etc.

(d) HOPHAL has no special anomalies except the manner in which the praeform. is pointed, הִכָּב for הִכְבָּב.]

§ 265. *Resemblance between verbs ע"ע and ע"ו*. This is great. Hophal is the same in both; and the praeformatives take, in the same way, a long pure vowel. Besides these general resemblances, there are many particular instances, in which verbs ע"ע exhibit the same appearance as verbs ע"ו.

E. g. Inf. בור from בָּרַר, בָּחִיקוּ (instead of בָּחִקוּ) from חָקַק. Fut. תָּמַם from תָּמַד, תָּשׁוּד, etc. Hiph. Inf. תְּחַיֶּמֶד (for תְּחַמְּדֶה) from תָּמַם. Fut. תָּשִׁים, from שָׁמַם; תְּחַיֶּתֶן (for תְּחַתֶּן) from תָּחַת. It may be justly doubted, however, whether the root is not ע"ו in all such cases; see § 298. § 299. I merely conform to the lexicons, in this arrangement.

[§ 266. PECULIAR ANOMALY. Verbs ע"ע, with the *first* form of contraction (§§ 257—260), sometimes omit the usual Daghesth forte in the increased forms (§ 258), and also the vowel which precedes it.

E. g. Fut. תָּבִיחַ for תָּבִיחַ, תָּזַמַּר for תָּזַמַּר; Inf. תְּחַמְּסֶה for תְּחַמְּסֶה; Niph. תְּבַקֶּה for תְּבַקֶּה, Is. 19: 3; Fut. תְּנַדְּמָה for תְּנַדְּמָה, Jer. 8: 14. But these anomalies are by no means frequent.

NOTE. The conjs. Poel, Poal, and Hithpoel, with their substitutes, Pilpel, Pulpal, and Hithpulpal, are declined regularly; the final Tseri etc. in them being pure, and subject to changes as usual.

Remark 1. Of the whole number of verbs Ayin doubled (124), 26 have only Piel etc. forms; 20 have only Poel etc. forms; 10 have only Pilpel etc. forms; 11 have both Piel etc., and Poel etc.; 2 have Piel etc. with Pilpal etc.; and 3, Poel etc. with Pilpel etc. The other 52 supply no examples of any of these conjugations. It appears, therefore, that the *regular* form in Piel, is as frequent as any other.

Remark 2. The lexicons are very irregular in designating the conjugations Poel, Poal, etc.

The student must accommodate the designation to the actual form. The Vav usually accompanying the Hholem in these conjugations is sometimes omitted in writing, § 63.

Remark 3. Almost all the anomalies perplexing to the student, arise from the peculiarities noted in § 261 and § 266. But those in § 261 are altogether of the most frequent occurrence. If the student thoroughly possesses himself of the *second* mode of contraction there exhibited, he will meet with but few cases which will trouble him.

VERBS AYIN VAV; PAR. XIII.

§ 267. This class comprises all those whose *second* radical is Vav, and whose root throughout becomes *monosyllabic* by contraction.

NOTE. This species of verbs might also be justly called *contracted*, so that verbs ע"ב may be named the *first* class of *contracts*, and verbs ע"ב the *second*.

§ 268. The laws of contraction are essentially the same here as in verbs ע"ב; the principal differences are occasioned merely by the nature of Vav as a Quiescent.

(a) The *last* vowel of the full form is transferred to the first radical, and takes the place of its appropriate punctuation which falls out; comp. § 257.

E. g. Uncontracted קָנָם, contracted קָנָם=קָנָם; the original ו conforms to the heterogeneous vowel (§ 117. 2), i. e. ו becomes א in order to conform to the Pattahh of the root, which Pattahh then coalesces with the substituted א and therefore becomes *Qamets*. So Praeter *E* and *O*; e. g. קָנָה, contr. קָנָה=קָנָה, Vav conforming to the final vowel Tseri (§ 117. 2); בָּוֹשׁ, contr. בָּוֹשׁ=bōsh. In Hiph. Fut. יִקְנֶה, contr. יִקְנֶה, the Vav, after conforming to the vowel, i. e. after becoming Yodh, falling out as superfluous before another Yodh in Hiphil, and the Pattahh under the praeformative being of course lengthened by coming to be placed in a simple syllable, § 130. In Hoph. הִקְנָה, there seems to be a transposition of the Vav to the first syllable, as if הִקְנָה were put for הִקְנָה. But see and comp. Hoph. of verbs ע"ב, § 260. Note. § 264. d.

N. B. All the forms where Vav takes a Daghest forte, and also where it is immediately followed by ה as a third radical, are incapable of contraction; e. g. עָנָה, קָנָה, etc.

(b) The praeformatives all take long *pure* vowels, in the contracted forms; the kind of vowel being determined by the original uncontracted forms, which appear to

have differed from the common regular forms; like those in verbs ע"ע, § 260 with the Note.

E. g. Kal Fut. יִקְרֶה, as if from יִקְרֶה (comp. the Arabic Fut. يَكْرَهُ); Part. קָם, as if from קָם, an old Part. form; Imp. and Inf. קֵם, as if from קָם. So in Niph. יִקְרֶה, as if from יִקְרֶה; Hiph. יִקְרֶה, as from יִקְרֶה, etc.

(c) In like manner as verbs ע"ע (§ 259), these verbs in some cases insert ה and י (with the tone) in the Praeter and Future, *before suffixes beginning with a consonant*.

E. g. Niph. Praeter, יִקְרֶה, יִקְרֶה; Hiph. יִקְרֶה; Kal Fut. יִקְרֶה. So far as the principle extends, it is developed in the same manner as in verbs ע"ע. But in verbs ע"י it extends only to the Praeter of Niph. and Hiphil as to the epenthetic ה, and only to the Fut. of Kal as to י; while in verbs ע"ע it extends throughout the four contracted conjugations, Kal, Niphal, Hiphil, and Hophal.

(d) The tone-syllable in these verbs is throughout analogous to that in verbs ע"ע; see § 100. g.

§ 269. Piel, Pual, and Hithpael, are here very rare; instead of them, Polel, Polal, and Hithpoel are employed, § 175. b. § 188.

Examples of Piel are יִקְרֶה, יִקְרֶה. Most instances of Piel assume Yodh; as יִקְרֶה, יִקְרֶה, for יִקְרֶה, etc. In regard to the difference between יִקְרֶה in verbs ע"ע and יִקְרֶה here, see § 175. b. Note.

REMARK. The 2d and 1st persons in Kal Praeter are peculiar, inasmuch as they take a *short* vowel in their contraction. So it is also in the corresponding Arabic and Syriac. Hophal also takes a short vowel in the contracted root. Both these cases conform, indeed, to the general principle § 268. a; but they differ from the manner of contraction in Kal Praet. 3d persons, and in Niphal throughout.

REMARK 2. The anomalous vowels in different tenses and conjugations, may be easily accounted for on the principles developed in § 117. E. g. in the Fut. יִקְרֶה (instead of יִקְרֶה which we might expect), the vowel conforms to the Vav with the *U* sound. It might indeed take the *O* sound equally well, for ought that we can see; but its present form distinguishes it more clearly from the Fut. of verbs ע"ע. So in Niph. Praet., יִקְרֶה (instead of יִקְרֶה) the vowel having conformed to the

Vav, § 117. 1. So also in the Inf., Fut., etc. of Niph.; the Hholem arises from the conformity just described. In Hiphil the Vav of the root conforms to the vowel (Hhireq), i. e. the vowel becomes Yodh, and then falls out before the Yodh characteristic of the conjugation.

Notes on the Paradigm.

[§ 270. (a) KAL. (1) *Praeter* rarely as קָאם, Hos. 10: 14. Fem. 3d pers. once with ת, as שָׁבַת (like the Chald., Syr., and Arab.) for שָׁבָה, Ezek. 46: 17. In Mal. 3: 20, פָּשַׁח comes from פָּשַׁח=פָּשַׁח, comp. § 181. b. Very seldom is the 3d person with Pattahh; e. g. בָּזוּ, טָח, as if from בָּזוּ, טָח.

The parad. exhibits a verb *final Tseri*. The final ת of מָת, (and of other verbs ending with ת), before a suffix beginning with ת, is designated by a Daghes in the suffix letter, instead of being fully written, § 293.

Verbs *final Hholem* are also found among the class עו. They retain the ו in the 3d pers. *Praeter*, because it is homogeneous, and the third person is protracted; e. g. בָּזַח, אָזַח. But in the other persons (which are commonly shorter), they usually omit the Vav; e. g. בָּזַח, בָּזַח, בָּזַח, בָּזַח—בָּזַח, בָּזַח, בָּזַח. Inf., Imp., Part. also, בָּזַח. The Hholem must be short in the unaccented syllables.

(2) *Infinitive const.* sometimes with Hholem instead of Shureq; as מוֹת, בּוֹא, טוֹב, etc. The Vav is sometimes omitted, as לָבֵא, etc. § 63.

(3) *Future* sometimes with O instead of U; as יָבוֹשׁ, יָחוּס, יָקוּם. Forms *defectively* written are יָקָם, יָקָם, etc. Fem. plur. sometimes without the epenthetic י, as תִּשְׁבְּחָה, or תִּשְׁבְּחִי, instead of תִּשְׁבְּחִי.

Fut. apoc. as יָקָם, with Hholem pure and mutable; e. g. יָקָם vāy-yā-qōm, תִּשְׁבְּחָה tā-shōbh-nā, where the Hholem has been shortened. It is sometimes written as יָקָם (Vav *fulcrum*); sometimes it appears with *Qibbuts*, as יָקָם. With a Guttural or Resh, the *apoc. Fut.* usually takes Pattahh; as יָבֵחַ, יָבֵחַ.

(4) *Imperative* also is sometimes *defectively* written, as מָת, קָם, etc.; § 63. *Paragogic* forms; קוֹמָה, שָׁבָה, etc. *Imp. apoc.* as מָל; like the *Fut.* with O pure.

(5) *Participle* with O, as בּוֹשִׁים; with E, as לְיָחִים, § 202. With א retained, as שָׂאִים=שָׂאִים, שָׂאִים.]

Niphal.

[(b) (1) *Praeter* rarely with Tseri penult, as גָּעוּר. Out of the 3d pers. Hholem is usually exchanged for Shureq (§ 127. Exc. 1), as being equally homogeneous with the Vav and somewhat shorter; and to be shorter is required, because the accent is thrown forward upon the epenth. ו. Hholem rarely remains; as נִפְצוּתָם.]

(2) *Infinitive const.* rarely with U; as הָדוּשׁ. (3) *Participle* also has rarely U; as נִבְּוִכִים for נִבְּוִכִים=נִבְּוִכִים.]

Hiphil.

[(c) (1) *Praeter* written defectively is rare; as הָעִיר=הָעִיר. Sometimes the epenthetic ו is omitted; as הַנְּפֹת=הַנְּפֹת, הַמְּתִי, הַמְּתִי, instead of הַמִּתּוֹת, הַמִּתּוֹת. So also, not unfrequently in the 2d and 1st pers., the forms are contracted; e. g. הַמְּתִי for הַמִּתּוֹת, הַמְּתִי, for הַמִּתּוֹת, etc. Sometimes Tseri is used instead of Hhireq; as הַרְמֹת, הַשְּׂבֹת, etc. Hhateph Seghol sometimes stands under the praeform. instead of Hhateph Pattahh; as הַטִּבּוֹת.

Peculiar is הָרַע, הָרַע, and הָפַר, as if from roots עָר; see lexicon. Once הָסִית (from סוּת), like verbs עָר in the second form of contraction, § 261. The praeform. ה (in the derivatives of עוּר and עוּר) takes Pattahh instead of a comp. Sheva; e. g. הָעִירוֹת, הָעִירוֹת, and thus in respect to the other verb.

(2) *Infinitive* fem. once הַנְּפִי, apoc. form of masc. הָנִיף. *Infinitive abs.* once הָעִיר because of the Guttural. (3) *Future* רָאִינוּ; comp. forms in § 261, which this imitates. The plur. fem. is תִּקְּמָנָה (instead of תִּקְּמָנָה), because a mixed syllable with Yodh and Hhireq magnum cannot be penultimate, even if an accent supports it. *Future apoc.* shortens the Tseri whenever it loses the tone; e. g. רָאִיָּם, רָאִיָּם. With a Guttural or Resh; as וְרָאִיָּם, וְרָאִיָּם.

(4) *Imperative* once with Tseri; as הָשִׁיב, 2 K. 8: 6. (5) *Participle* rarely as מְסִית, מְלִיץ (for מְסִית, מְלִיץ), imitating verbs עָר; see § 261.]

Other Conjugations.

[(d) HOPHAL is sometimes written with *Qibbuts vicarious*; as הָפַר, instead of הָפַר, § 41.

(e) POLEL, POLAL, and HITHPOLEL, are declined in all respects like Poel etc. in verbs עָר, i. e. like Piel, Pual, etc., in regular

verbs, as the former stand in the place of the latter. Polal occurs in only *four* verbs.

(f) HITHPOLEL, like Hithp. in reg. verbs (§ 218), often takes Pattahh in the final syllable; which in pause becomes Qamets, as הִתְבּוֹלֵן. Once the ה of the praeform. is omitted in the Part., as בְּמִתְקוֹמִים for בְּתִתְקוֹמִים, Ps. 139: 21.

(g) PILPEL etc. are declined like Polel etc. Pilpel is found in only five verbs; Polpal only in כּוּל; and Hithpalpal only in חוּל.]

§ 271. *General remarks on verbs ע"י*. (a) The great similarity of them to verbs ע"י is very manifest, from § 263. a. b. c. d; and indeed from many of the forms produced under § 270, specially under § 270. c. 1. It might, however, be doubted whether more or less of these forms, so much like ע"י, have not a root belonging to that species of verbs. The resemblances in the general principles of contraction, are too manifest to escape notice.

[(b) The number of verbs ע"י is about 141. Of these 13 are לָה, and incapable of contraction, § 268. a. N. B; 6 resist contraction, viz. גּוּע, חוּר, עוֹת, צוֹח, רוֹח, and שׁוֹע; the rest are contracted. *Five* only have the conj. Piel.]

VERBS AYIN YODH; PAR. XIV.

§ 272. These are such as have a Yodh originally for their middle radical, and which retain it in more or less of the forms in Kal.

§ 273. Out of Kal, verbs ע"י in all respects are like those ע"י.

Notes on the Paradigm.

[§ 274. KAL. (1) *Praeter* retains the Yodh only in three verbs, viz. בִּין, רִיב, דִּיג; and where this is retained in declining, the epenth. ה is inserted before the formative suffixes beginning with a consonant, as the paradigm shews. All the other cases of the *Praeter* conform to that of verbs ע"י.

(2) *The Future* in all respects resembles Hiphil, in regard to form. So the apoc. form also; e. g. וְיָבֵן, וְיָבֵן, וְיָשֵׁם, וְיָשֵׁם. (3) *Participle* in one case is regular, viz. אֹרֵב, from אָרַב.

NOTE. Very few verbs are exclusively ע"י; most being also ע"י in Kal. The older grammarians and lexicographers admitted no class ע"י; but ranked such forms as בִּינוּ under Hiphil, with an *aphaeresis* of the

ה. But as this is without other example, and as the kindred languages exhibit verbs ע'י, this class is now generally admitted.]

III. CLASS OF IRREGULAR VERBS.

§ 275. This comprehends those, whose third radical becomes quiescent, or disappears.

VERBS LAMEDH ALEPH; PAR. XV.

§ 276. Aleph at the end of words is usually *quiescent*, § 119. *b*. Throughout verbs לָא, Aleph is either *quiescent* or *otiant*, when it *ends* a word or a syllable.

§ 277. The general laws of quiescence are, (*a*) In the *Praeter* of all the *derived* conjugations, before formative suffixes beginning with a *consonant*, א quiesces in Tseri. (*b*) In the *Fut.* and *Imp.* of all the conjugations, before formative suffixes beginning with a *consonant*, א quiesces in Seghol. (*c*) In all other cases, it quiesces (when at the end of a word or syllable) in the regular vowel; excepting that whenever it meets with *Pattahh*, it lengthens it into *Qamets*.

E. g. מִצְאֹנִי, מִצְאֹנִי, תִּמְצְאוּהוּ, etc. In *Kal* the *Fut.* יִמְצֵא with *Pattahh* becomes יִמְצֵא, by reason of א quiescent; in *Niph.* we have נִמְצֵא instead of יִמְצֵא; *Pual*, מִצְּאָ instead of יִמְצֵא, etc. § 115.

NOTE. But the vowels made long by such quiescence, do not remain *immutable*. The laws of declension supersede the laws of quiescence; and *Qamets*, etc., (made by quiescence) fall away like any mutable pure vowels; e. g. מִצְּאָ, fem. מִצְּאָה; *Fut.* יִמְצֵא, 2d fem. יִמְצְאֵי, etc. See § 127. Exc. 4. So *Piel* מִצְּאָ, fem. מִצְּאָה, etc.

Notes on the Paradigm.

[§ 278. (*a*) *KAL*. (1) *Praeter* of verbs final Tseri usually retains the Tseri here; as יִרְאֶה, יִרְאֶה, יִרְאֶה, etc. The 3d pers. sing. fem. sometimes takes ה (like the Aramaean); as קָרְאָה, Is. 7:14. Sometimes these verbs are written *defectively*; as מִצְּאֵי for מִצְּאֵי, § 63.

(2) *Infinitive fem.* יִרְאֶה, יִרְאֶה; also with ה, as מִלְּאָה=מִלְּאָה, etc.

קראות (with ו fulcrum merely) = קראת; see § 119. c. 3; or this may be considered as mere conformity to the forms of the Inf. in verbs לָה. *Infinitive masc.* sometimes as קראו = קראו, § 63.

(3) *Imperative* יראו *ye-rū* = יראו, see § 118. In plur. fem., קראן apoc. for קראנה; קראינה for קראנה (from ירא) is *sui generis*, Cant. 3: 11; comp. § 118. Or is the root קרא?

(4) *Participle fem.* מראת for מראת, יראת for יראת, § 119. c. 3. With suff. בראם, for בראם, § 118.

(b) NIPHAL. (1) *Praeter fem.* נראת; see under a. 1. above. Forms *defective*, נראתם for נראתם. (2) *Infinitive abs.* נרא. (3) *Participle* sometimes as נראים, seemingly from נרא.

(c) PIEL. Inf. sometimes as מראת, מראת; comp. a. 2. above.

(d) HIPHIL. *Praeter defective*, as נראי = נראי; Inf. also נראי, Jer. 32: 35.]

Interchange of forms between verbs לָה and לָה.

§ 279. In the Chaldee and Syriac, these two species of verbs fall under one and the same category, and have the same forms throughout. In Hebrew, there is plainly an incipient tendency toward this idiom, which develops itself in the frequent interchanges of these verbs for each other, in regard to vowels, or consonants, or both. E. g. verbs לָה imitate verbs לָה:

(1) As to vowels.

(2) As to consonants.

[KAL	פלאתי	for	פלאתי	KAL Imp.	רפה	for	רפה
Part.	מצא	for	מצא		נסה	for	נסה
PIEL	מלא	for	מלא	Fut.	תרפיה	for	תרפיה
	רפאתי	for	רפאתי	NIPH.	נחבה	for	נחבה
Fut.	יגמא	for	יגמא		נבית	for	נבית
Inf.	מלאות	for	מלא	Inf. const.	תרפה	for	תרפה
NIPH.	הנבאת	for	הנבא	PIEL	ימלא	for	ימלא

(3) *As to both vowels and consonants.* KAL מצאת for מצאת, מלא for מלא, see § 118. Part. act. יצא for יצא, § 118. צבאת for צבאת, § 118. Pass. נשוי for נשוי, Ps. 32: 1.

NIPH. נטמאנו for נטמאנו. נרפאה for נרפאה. Fut. ימצא for ימצא, § 118.

PIEL. ירפא for ירפא, § 118.

HIPH. המצאתיך for המצאתיך. Part. מקנה for מקנה.

HITH. התנבאת for התנבאת. התנבא for התנבא.

Compare with these resemblances to verbs לָה, the similarities of those verbs to נָל, in § 290. See on the general principle of such interchanges, § 122.]

VERBS LAMEDH HE; PAR. XVI.

§ 280. These comprise verbs originally with a final Yodh or a final Vav; both of which coming at the end of a word after a heterogeneous vowel (Pattahh), conform to the vowel, i. e. become ה and quiesce in it, § 117. 2.

NOTE. Verbs originally לָ are few; e. g. as שָׁלַח for שָׁלַח, 1st pers. Praet. שָׁלַחְתִּי; most verbs לָה are originally "לָה". Only the *derivate* forms develop the original root; e. g. נָקַר from נָקַח=נָקַר; נָקַצ from נָקַח=נָקַצוּ. Verbs with ה Mappiq, i. e. ה moveable, are verbs which originally have a final ה, and belong to the class of ל Gutturals.

§ 281. The final radical in these verbs either quiesces, or becomes otiant and falls out, both in conjugation and declension, every where with only two exceptions.

These are, (1) *Praeter* 3d pers. fem., where the final radical is exchanged for ה; as שָׁלַחְתָּ, נָקַחְתָּ, etc. (2) *Participle pass.*; as שָׁלֻחַ, נָקוּץ; where the Yodh remains a proper consonant.

§ 282. The rules of quiescence, and the form of the quiescent letter, differ in different persons and tenses. They are as follows:

(a) *The Praeter* 3d masc. sing. in all the conjugations, requires ה quiescent in Qamets; see paradigm.

(b) The other forms without accession at the end, take ה־ throughout; excepting the Imp. 2 masc. sing. which has ה־, and the Inf. abs. which has ה־.

(c) Before sufformatives beginning with a consonant, (1) *The Praeter* of Kal has ה־. (2) *The Praeter* of all the derived conjugations, has ה־. (3) *The Fut.* and *Imp.* throughout have ה־; see paradigm.

(d) Before sufformatives beginning with a vowel, the Quiescent falls away.

E. g. גָּלוּ instead of גָּלִיו, גָּלַי for גָּלִי, etc.; § 118. But a pause-accent restores the Quiescent and prolongs the original vowel which precedes it; e. g. יִגְלֶיו instead of יִגְלוּ or יִגְלִי, § 147.

Note. The falling away of the Quiescent here, throughout, depends on the principle stated in § 118 with the Note.

Notes on the Paradigm.

[§ 283. (a) KAL. (1) *Praeter* sometimes has the Chaldee form, as עָשָׂתָּ for עָשִׂיתָ, comp. § 278. a. 1. With Vav moveable once, שָׁלַחְתִּי, Job 3: 26. Forms written *defectively* are rather unusual; as בָּנִיתִי for בָּנִיתִי.

(2) *Infinitive abs.* sometimes drops the ה, and takes the form גָּלוּ for גָּלוּה, etc. Twice it takes ה; as שָׁחוּת, רָאוּת. *Infinitive constr.* (rarely) as קָנָה, עָשָׂה. Fem. form. רָאוּה (רָאָה), retaining the Vav, Ezek. 28: 17. Once הָרָה, in Ezek. 21: 15.

NOTE. The usual Inf. constr., as גָּלוּת is a fem. Segholate form, and is merely a contraction of גָּלוּת; see § 120. c. Comp. fem. Infinitives, § 212. 3.

(3) *Future.* (α) תִּהְיֶה, תִּהְיֶה, תִּהְיֶה, (instead of תִּהְיֶה, תִּהְיֶה, תִּהְיֶה), are mere imitations of the Chaldee pointing in the Fut. of these verbs, and are probably errors of transcribers.

(β) *The Yodh quiescent of the root* is sometimes omitted before suffixes, as תִּעָשֶׂה for תִּעָשֶׂה; and sometimes it becomes *otiant* by reason of a Dagh. euphonic, as תִּרְאֶינָה, and even falls out here also, as תִּעָשֶׂה.]

Apocopate Future of Kal.

[(γ) This is common to all the conjugations of this verb. It is formed by dropping the final ה with the preceding vowel. It then appears, (1) Usually with a furtive vowel under the first radical. (2) Without one. E. g.

(1) Forms with a furtive vowel.				(2) Third pers. without a furt. vowel.			
	full form.	apoc. usual form.		full form.	apoc. nude form.		
Sing.	3 יִגְלֶה	(יִגְלֶה) a		יִגְלֶה	(יִגְלֶה) i		
—	2 יִגְלֶה	יִגְלֶה b		יִגְלֶה	יִגְלֶה, יִגְלֶה, יִגְלֶה j		
—	1 יִגְלֶה	יִגְלֶה c		יִגְלֶה	יִגְלֶה, יִגְלֶה, יִגְלֶה k		
(Plural)	1 יִגְלֶה	יִגְלֶה d		יִגְלֶה	(with Pattahh furt.) l		
gutt.	3 יִגְלֶה	יִגְלֶה e		יִגְלֶה	יִגְלֶה Job 31: 27. m		
—	2 יִגְלֶה	יִגְלֶה f		יִגְלֶה	יִגְלֶה, & in otio (§ 57 a) n		
gutt.	3 יִגְלֶה	יִגְלֶה g		יִגְלֶה	יִגְלֶה, יִגְלֶה Ps. 72: 8. o		
	3 יִגְלֶה	יִגְלֶה h		יִגְלֶה	יִגְלֶה p		

NOTE 1. *The Segholate forms* in verbs differ in one respect from those of nouns, etc.; inasmuch as verbs take Hhireq short and pure for a *penult* vowel; whereas nouns, etc., allow only of Seghol, Tseri, Pattahh, Qamets (in a few cases), and Hholem, all pure. In the above table, *a*, *e*, and *h* have short Hhireq for a penult vowel.

NOTE 2. In the apoc. forms of the 2d and 1st persons sing. and plural, the Hhireq is prolonged into Tseri, so *b*, *c*, *d*; not וְהָיָה, וְהָיָה, etc. On the other hand, the third person very rarely has a Tseri in the penult, like וְהָיָה from וְהָיָה, under *a*.

NOTE 3. When the second radical is a Guttural, the apoc. forms assume the usual Pattahh in the final syllable; as in *e* and *f*, § 113. When the first radical is a Guttural, both vowels more usually are Pattahh, as in *g*; but ה and ה may take Hhireq, as in *h*.

NOTE 4. The nude apoc. forms in No. 2, without furtive vowels, are not frequent; yet they occur sufficiently often to be distinctly acknowledged. In *form* they resemble such nouns as קָשָׁט, גִּרְדָּה, etc. The learner will observe, that the Hhireq under the praeform. is occasionally prolonged, and so becomes Tseri; e. g. in *i*. In *l*, the Pattahh in יָהָדָה (*yā-hhād*?) is only *furtive*, as the Daghes lene in ד shows.

NOTE 5. In the forms under *j*, *k*, the *Segholate* shape accommodates itself to the words, which have a final Yodh; e. g. יָהָה instead of יָהָה or יָהָה, etc. See the ground of this, in § 120. *b*. So also יָהָה (written once יָהָה § 125. *a*), from יָהָה.

NOTE 6. All the apoc. forms of the Future more usually have a *ו* conversive before them; but some occur without it; and *ו* does *not* always occasion apocope, e. g. וְיָהָה 2 K. 1: 10, וְיָהָה 2 K. 6: 23.

REMARK. The student will observe, that none of the Segholates in Kal have the common form of two Seghols, like וְהָיָה. In this respect the forms of Kal are distinct from those of Hiphil, which adopts the double Seghol wherever the nature of the word permits.

(4) *Imperative*. For the forms of וְהָיָה, instead of וְהָיָה, see § 118 with Notes 1. 2. 3.

(5) *The active Part. fem.* is וְהָיָה (for וְהָיָה § 118). Sometimes it assumes the form וְהָיָה, plur. וְהָיָה, as if from וְהָיָה, of the form וְהָיָה, § 212. 6.

(6) *The passive Part.* rarely as עָשָׂה for עָשָׂה, עָשָׂה for עָשָׂה. In Kethib, נְטוּיָה *netū-vōth*, Qeri נְטוּיָה.]

Restoration of the Yodh Radical.

[§ 284. In the forms where Yodh radical is dropped, it is occasionally restored, either by a pause-accent, by Nun parag., or by the emphasis required upon the word. See § 147 for pause-accent. With *Nun*, יִרְבּוּ, יִרְבּוּן, and יִרְבּוּן. Emphasis חֲסִידָה Ps. 57:2. Imp. בְּעִי, Is. 21:12. With ה parag. also, Fut. אֶמְיָה.

NOTE. From these cases of restored and prolonged vowels, it is clear, that the Fut. and Imp. of verbs לָה have, in the real ground-form, a final Pattahh, since the restored vowel goes into Qamets; § 146.]

Niphal.

[§ 285. (1) *Praeter* sometimes with Hhireq before י, as נִקְרָת from נִקְרָה. In pause נִקְרָה from נִקְרָה. (2) *Infinitive abs.* rarely as נִגְלוֹת. *Infinitive const.* very rarely as הִרְאָה, Judg. 13:21.

(3) *The Future apoc.* merely drops the final ה with the preceding vowel.]

Piel.

[§ 286. (1) *Praeter* sometimes with Hhireq before י, as גִּצִּיתָ. (2) The apoc. forms in this conj. not only drop their final ה with its vowel, but also the Dagghesh forte from the middle radical (see par.), because this letter now becomes a *final* one, § 72. The preceding vowel is sometimes prolonged, as גִּצִּיתָ = גִּצִּיתָה.

When the middle radical is a ה (as in גִּצִּיתָה, גִּצִּיתָה), the apocopate forms require a Mappiq to be inserted, in order to make the He mutable when it comes to be final; e. g. גִּצִּיתָה, גִּצִּיתָה.

(3) With Yodh restored; Imp. גִּצִּי (for גִּצִּי, § 73. Note 3). Fut. with suff. גִּצִּיָּהּ.

Hiphil.

[§ 287. (1) *Praeter* sometimes with Hhireq; as הוֹרִינוּ, הוֹרִינוּ. Sing. fem. 3d pers. sometimes as הוֹרִינָה; comp. § 283. a. 1. In some cases the ה prefix takes Seghol; as הוֹרִינָה, הוֹרִינָה. Also the Chaldee, הוֹרִינָה for הוֹרִינָה; comp. § 283. 3. a.

(2) *Infinitive abs.* once as הוֹרִינָה. *Infinitive const.* once as הוֹרִינָה, Lev. 14:43. (3) *Praeter* 3d pers. plur. once as הוֹרִינָה *himsiv*, like the Chaldee הוֹרִינָה, etc. Fut. once as הוֹרִינָה for הוֹרִינָה, Jer. 18:23.]

[§ 288. FUTURE APOCOPATE. Like those in Kal, they are divided

into two kinds. (1) With a furtive vowel; e. g. *וַיֵּלֶךְ*, *וַיֵּחַס*, *וַיֵּלֶךְ*. Here the penult vowel is Seghol, or Pattahh when the first radical is a Guttural. The usual forms of noun-Segholates are here prevalent, in distinction from those in Kal; Remark, p. 124.

(2) With nude apocope; as *וַיֵּלֶךְ*, *וַיֵּחַס*; *וַיֵּלֶךְ*, etc.

NOTE. The Imp. follows the analogy of No. 1; e. g. with a furtive vowel, always as *וַיֵּלֶךְ*, *וַיֵּחַס*, instead of *וַיֵּלֶךְ*, *וַיֵּחַס*, etc. With a Guttural, as *וַיֵּלֶךְ* for *וַיֵּלֶךְ*, etc.]

[§ 289. PECULIAR ANOMALIES. Such are the endings in (..) in the Infin., and Future; e. g. Inf. Kal, *הֵינָה* to be; Piel *עֲנִיה* opprimendo; Hoph. *הִפְעִיה*. In Kal Fut. *תִּבְּא* for *תִּבְּא*; Piel *תִּגְּלֵה*. In Syr. and Chaldee, the Fut. ends in *א* or *י* in these verbs.]

[§ 290. IMITATIONS OF VERBS ל"א; comp. § 279. (a) *Imitation in respect to consonants*; e. g. *רָצִיתִי* for *רָצִיתִי*; *נָשָׂא* Inf. abs. for *נָשָׂא*, Imp. *הִנָּא*. So *יִשְׁנָא*, *יִחַלָּא*, for *יִשְׁנָה*, *יִחַלָּה*; *שָׁנָא* for *שָׁנָה* Piel; *יִשְׁנָא* for *יִשְׁנָה*, Ecc. 8: 1. (b) *As to vowels*; e. g. *תִּבְּלֵה* for *תִּבְּלֵה*, *אֶשְׁעָה* for *אֶשְׁעָה*; Piel Inf. *עֲנִיה* for *עֲנִיה*, Fut. *תִּגְּלֵה* for *תִּגְּלֵה*; Part. Niph. *נִחַלָּה* for *נִחַלָּה*.]

§ 291. *General remark on the usage described in § 279, § 290.* The number of these anomalies will be increased or diminished very much, according to the principles assumed by the lexicographer. If he constitute roots both in ל"א and in ל"ה, with the same meaning, then the anomalies are reduced to a very small number. If he make but one root, then they are multiplied. I observe that Gesenius, (very rightly in my apprehension), in his latest works, increases the number of the roots and thus diminishes the anomalies.

[292. *Pilel* appears only twice, viz. in *נָאָה* (contract. *נָאָה* § 119. c. 1) from *נָאָה*; and in *מִטְחָרִי* Part. const. plur., from *מִטְחָה*, Piel *מִטְחָה*.

Hithpalel appears only in *שָׁתַח*, Hith. *הִשְׁתַּחֲוָה*, Fut. apoc. *יִשְׁתַּחוּ* instead of *יִשְׁתַּחוּ*, § 120. b. Inf. with ה parag. *הִשְׁתַּחֲוָה*, 2 K. 5: 18.]

VERBS LAMEDH TAV.

[§ 293. These are not strictly irregular; but in all the persons which receive a suffix beginning with ת, the ת final of the root is inserted by a Daghesh forte in the suffix letter; e. g. *כָּרַת*, *כָּרַתְךָ* *kā-rāt-tā*, *כָּרַתִּי*, *כָּרַתְמוֹ*, etc. So also, *מָת* he died, *מָתְךָ* *māt-tā*, *מָתִי*, etc., as in the paradigm.]

VERBS DOUBLY ANOMALOUS.

§ 294. These are such as have two radicals (usually the first and third) which may be dropped, or assimilated, or may become quiescent; as **נָשָׂא**, **יָרָה**, **יָצָא**, **אָתָה**, **נָטָה** etc.

NOTE. Very few cases occur like **בִּזָּא**, where two irregular letters come together. Two cases only occur of verbs irregular פ" and ע" ; e. g. **נָרַד**, and **נָסַס**; for which see lexicon. The verbs **נִיד** and **נִיץ**, are regular as to the *Nun*, § 253.

§ 295. In regard to the *first* radical, these verbs exhibit all the various phases of verbs irregular פ" ; and in regard to the *third* radical all the phases of verbs irregular ל" ; see Par. XVII—XX.

[§ 296. The following examples and notes on the paradigms just mentioned, exhibit all the forms of these verbs in which the student is likely to meet with any difficulty.

(a) Verbs פ" and ל" .

אָלָה, Hiph. fut. apoc. **וַיֹּאֲלֵ** 1 Sam. 14 : 24, for **וַיֹּאֲלָה** .

אָפָה, Imp. **אָפִי** Ex. 16 : 23, by Syriasm for **אָפִי** (119. d. 2); Fut. with suff. **וַתֹּאפֶהוּ** 1 Sam. 28 : 24, for **וַתֹּאפֶלְהוּ** , § 241. Note.

אָתָה, Praet. in Pause, **אָתִיר** Jer. 3 : 22; Imp. in pause, **אָתִיר** for **אָתִיר** (§ 119. d. 2. § 147); Fut. **וַיִּתְּאֶה** Deut. 33 : 21, for **וַיִּתְּאָה**, a change being made in both the final vowel and consonant; § 290. a. b; **וַיִּתְּאֶה** Is. 41 : 25, for **וַיִּתְּאָה**; see § 118. Note 2. Hiph. Imp. in pause, **וַיִּתְּאֶה** for **וַיִּתְּאָה**, § 119. c. 1. § 147.

(b) Verbs פ" and ל" .

רָצָא, Inf. fem. **רָצָאָה** for **רָצָאָה**, § 119. c. 1. Imp. **רָצָא**, § 243. a.

(c) Verbs פ" and ל" , Par. XVII.

נָרַד; not found in Kal; Piel Fut. **וַיִּרְדֵּ** Lam. 3 : 53, for **וַיִּרְדֵּה**, § 247. 2. f. Hiph. Fut. with ה retained, **וַיִּהְרֹדֵה** Neh. 11 : 17, § 247. g. 1. 1st pers. with suffix **אֶנְרֹדְךָ** Ps. 35 : 18, and in pause **אֶנְרֹדְךָ** Ps. 30 : 13.

רָנָה, Fut. 1st pers. plur. with suff., **רָנִנְם**, Ps. 74 : 8.

רָפָה, Fut. apoc. **וַיִּרֶף**, Ezek. 31 : 7, nude apoc. form; *Popaal*, **וַיִּפְּרֶיף**, Ps. 45 : 3.

יָרָה, Fut. 1st pers. with suff. יָרַם, Num. 21 : 30. Hiph. Fut. with suff. יָרַם, 2 K. 17 : 27; תִּירָה Ps. 45 : 5, etc.

(d) Verbs פָּן and לָא, Par. XVIII.

The paradigm exhibits in Kal and Niphal the forms of נָשָׂא; in Hiphil those of נָשָׂא, because the former does not occur in Hiphil.

Infinitive construct, שָׂאָה for שָׂאָה, § 119. c. 1. Fut. הִשָּׂאָה Ruth 1 : 14, Aleph omitted in writing. Hiph. Fut., נָשָׂא, Ps. 55 : 16, Kethib for נָשָׂא.

(e) Verbs פָּן and לָא, Par. XIX.

The three verbs נָכַה, נָכַה, נָכַה, are all of this form. Kal Fut. apoc. with Vav, נָכַה and נָכַה-; נָכַה 2 K. 9 : 33. Niphal of נָכַה Praet. 3 pers. plur. in pause, נָכַה, Num. 24 : 6; Fut. 3 pers., נָכַה, Zech. 1 : 16; 3 pers. plur. נָכַה, Jer. 6 : 4.—נָכַה, Praet. Niphal נָכַה 2 Sam. 11 : 15; נָכַה, Job 30 : 8 (with א for ה § 290), or perhaps the root is נָכַה.

Hiph. Fut. with suff. נָכַה, 2 Sam. 14 : 6; נָכַה, Job 36 : 18, etc. Fut. apoc. with Vav, נָכַה, נָכַה, etc. The Imp. also suffers apocope, and takes the forms נָכַה, נָכַה, which are of frequent occurrence.]

[§ 297. The verb בּוֹא has all the common inflections exhibited in paradigm XX. But it has many forms *sui generis* besides these; e. g. with suff., בּוֹאָה, בּוֹאָה; Fut. וּבּוֹא for וּבּוֹא. Fem. 3d plur. תּוֹבְאִיָּה, with epenth. תּוֹבְאִי. Also תּוֹבְאָה Deut. 33 : 16, for תּוֹבְאָה; and תּוֹבְאָה 1 Sam. 25 : 34, for תּוֹבְאָה. Hiphil sometimes takes epenth. וּ; as תּוֹבְאוֹתָיו, תּוֹבְאוֹתָיו, תּוֹבְאוֹתָיו. Defectively תּוֹבְאִי for תּוֹבְאִי.

NOTE. The verbs נוֹא and קוֹא are used only in *Hiphil*; where they are declined like בּוֹא.]

RELATION OF IRREGULAR VERBS TO EACH OTHER.

§ 298. In the irregular verbs in general, only two of the radicals appear to be permanent and immutable. The other radical may be, and often actually is, supplied in different ways, according to the forms adopted by the different classes of irreg. verbs. E. g. from the biliteral דָּךְ, have been formed דָּכַךְ, דָּכַךְ, דָּכַךְ, all of the same meaning. So also, נָצַב and נָצַב; נָצַר, נָצַר, and נָצַר, נָצַר, נָצַר; נָצַב and נָצַב; and so, more or less, of a large proportion of the irregular verbs, much larger than has yet been generally noticed. This principle reigns extensively, also, in the kindred Shemitish languages.

§ 299. In consequence of different forms having the same mean-

ing, it happens in many cases that one form is employed only in some particular tense or conjugation, while another is employed exclusively in another. E. g. from **יָבִית** *ivit*, is derived the Praet. and Part.; while its equivalent **יָבִי** furnishes the Inf., Fut., and Imp. So **יָבִי**, as a verb **עָבַד** in Kal; but Pual **יָבִי**, and Hith. **יָבִי**, come from **יָבִי**.

Compare in Latin, *fero, tuli, latum*; Greek, *φέρω, οἶσω, ἤνεγκα*. It were to be wished that lexicographers would make a more extensive use of this obvious and widely extended principle in Hebrew etymology. It would greatly diminish the so called *anomalies* of the language.

PLURILITERAL VERBS.

[§ 300. These are properly very few; and they are declined like the conj. Pilel and Pual. The following list comprises the whole number that actually appear; viz.

(1) **בָּרַבֵּל**, 1 pers. with suff. **בָּרַבֵּלְתִּי**, Is. 14: 23. (2) **בָּרַבֵּל**, participle **מְבָרֵבֵל**, 1 Chr. 15: 27. (3) **בָּרַבֵּל**, Fut. with suffix, **יְבָרֵבֵלְתִּי**, Ps. 80: 14. (4) **בָּרַבֵּל**, Job 26: 9. (5) **בָּרַבֵּל**, Job 33: 25. (6) **בָּרַבֵּל**, 2 pers. fut. **יְבָרֵבֵלְתִּי**, Jer. 12: 5; participle **מְבָרֵבֵל**, Jer. 22: 15. (7) A few other forms are noted in some of the lexicons, but in others they are more properly referred to the Pilel form, derived from a trilateral root; as Pilel 3 pers. fem. in pause **יְבָרֵבֵלְתִּי**, Job 15: 32. Cant. 1: 16, from **יָבִי**.]

PARTICIPLES.

§ 301. Participles are treated as adjectives, and therefore they are declined as nouns; which is common in other languages. Participles in regard to case, tone-syllable, etc., follow the usages of nouns. Par. XXI. exhibits the various phases and declensions of their *absolute* state.

§ 302. All of them in the fem. may form Segholates, except the ground-form has an *immutable penult* vowel; e. g. **קָמָה**, **מְקַמֶּה**, **מְקַמֶּה**, etc., are incapable of a Segholate form, because the *penult* vowels cannot be so changed as to conform to the laws of Segholates; see § 142. *d.* But in Hiphil the fem. Segholates seem to be derived from an apocope fem. form like **מְקַמֶּה**, which resembles the apoc. Fut. **יְקַמֶּה**, and has a Tseri pure and mutable.

VERBS WITH SUFFIX PRONOUNS.

§ 303. Pronouns following verbs and being governed by them, are attached to them and united in the same word. This is effected by taking the fragments or parts of the pronoun, with an appropriate vowel of union (where one is needed), and adjusting the form of the verb, when necessary, so as to receive it.

E. g. קָטַלְתִּי אֹתִי instead of קָטַלְתָּ אֹתִי , *he killed me*; קָטַלְתֶּם אֹתָם instead of קָטַלְתָּ אֹתָם , *thou didst kill them*. Comp. Latin *eccum* for *ecce eum*, etc.

§ 304. Most of the suffix pronouns influence the tones of the verb, i. e. they move it *forward* or toward the left; and consequently they occasion more or less changes in the mutable vowels of verbs, usually (not always) according to the general principles of the vowel changes, § 126 seq. In some few cases, the *consonants* of the verb suffer a change in order to receive a suffix; see § 311.

§ 305. As all the conjugations of verbs terminate in the same manner, they all receive suffixes in the like manner with Kal, with very little variation. But *neuter* verbs, and those which are *passive* or *reflexive*, do not from the nature of the case admit of suffixes, as they do not, when neuter, govern words after them.

NOTE. Verbs of the *first* and *second* persons do not receive suffixes of the same persons, because the *reflexive* forms of the verbs are employed to express the sense which would be thus conveyed.

§ 306. The Inf. mode and participles receive suffixes either in the manner of verbs or of nouns.

But not with the same meaning, as it respects the Inf. mode; for a noun-suffix appended to it, denotes the *subject* or *agent* of the verb;

but a verbal suffix, the *object* of the action implied by the verb. E. g. Inf. פָּקַדְתִּי, with noun suffix פָּקַדְתִּי *my punishment*, viz. that which I inflict; with a verbal suffix פָּקַדְתִּי *to punish me*.

§ 307. *Different forms of pronouns suffixes.* Most of the verbal-suffixes or fragments of primitive pronouns, have at least three different forms, adapted to the different ending or tense of the verb to which they are appended.

(a) The most simple form of the suffixes is that in which they begin with a *consonant*. In this shape they are appended, through all the tenses and modes, to forms of verbs which end with a *vowel*; see Note below.

(b) To the simple form of the suffixes, i. e. to suffixes beginning with a consonant, is *prefixed* a vowel of the *A* class, viz. Qamets or Pattahh. In this shape they are appended to forms of verbs which end with a *consonant* usually in the Praeter *only*.

(c) To the same forms are *prefixed* a vowel of the *E* class, viz. Tseri or Seghol. In this shape they are appended to forms of verbs in the Fut. and Imp. which end with a *consonant*.

NOTE. The vowel which is thus prefixed to the suffixes, serves to connect them more readily with the verb, and is therefore called the *union-vowel*. When the verb ends in a vowel, this same vowel of course serves as a union-vowel.

§ 308. Between the suffix and the union-vowel there is sometimes inserted an epenthetic *Nun*, § 109. *b*, which is usually assimilated to the first letter of the suffix and expressed in it by a Dagghesh forte. In poetry, the *Nun* is sometimes fully written. This class of suffixes is limited principally to the sing. number of the pronouns, and to the Fut. tense of verbs.

[§ 309. The following table exhibits the suffixes as appended, (a) To verbs ending with a *vowel*, in all the moods and tenses. (b) To those ending with a *consonant*, in the Praeter. (c) To those ending with a *consonant*, in the Fut. and Imperative. (d) It exhibits also those suffixes which receive an *epenthetic Nun*.

(a) Sing. common.	(b) Praeter.	(c) Fut. and Imper.
1. נִי	נִי in pause נִי	נִי
2 m. כָּה-הֶ	הֶ in pause כָּה-הֶ	הֶ etc. כָּה-הֶ
2 f. כִּי	כִּי (כִּי) כִּי	כִּי כִּי
3 m. יוּ-הוּ	יּוּ-הוּ	יּוּ-הוּ
3 f. הֶה	הֶה	הֶה
Pl. 1. נֹו	נֹו	נֹו
2 m. כֶּם	כֶּם	כֶּם
2 f. כֵּן	כֵּן	כֵּן
3 m. מוּ poet. מוּ	מֹו poet. מֹו	מֹו poet. מֹו
3 f. הֵן ז	הֵן ז	הֵן ז

Future with epenthetic Nun.

(d)
Sing. 1. נִי נִי for נִי etc.
— 2 m. כָּה כָּה for כָּה etc.
— 3 m. נֹו נֹו for נֹו, also נֹו
— 3 f. הֶה הֶה for הֶה
1st Plur. נֹו for נֹו]

Notes on the table of suffixes. Unusual forms.

[§ 310. (1) In a very few instances, the Future has the suffixes נִי like the Praeter; and *vice versâ* the Praeter very rarely takes suffixes like the Future, viz. נִי, and a few times נִי.

(2) The original *union-vowels* would seem to be Qamets and Tseri; which shorten into Pattahh and Seghol when the tone is removed. Before the epenthetic Nun, the two latter only are found. So also in נִי, which in pause becomes נִי.

(3) The 2d pers. sing. fem. הֶה in *b*, occurs but seldom; the more common form in the Praeter is הֶה (without tone הֶה), as in the Future. The form with paragogic Yodh (כִּי) occurs often in the later Psalms.

(4) The suffixes כָּם, כֶּן, never take a *union-vowel*; nor does the suffix הָ or כָּה, except in pause. The 3 pers. sing. fem. of the Praeter also takes suffixes either *with* or *without* a union-vowel; see below § 312. 2.

(5) The forms מוּ־מִן־מִן־מִן־ with a parag. וּ, are common in poetry. The form מוּ is found as a suffix once, Ex. 15:5; so in Ethiopic. The form מִן־ occurs in Deut. 32:26.

(6) Instead of the fem. suffix ךְּ of the 3d pers. plural fem., the masc. form ךְּ appears, specially after the sufformatives וּ and ךְּ־; perhaps in order that the fem. suffix may not be confounded with the parag. ךְּ; as וַיִּגְרְשׁוּם Ex. 2:17, for וַיִּגְרְשׁוּן; וַיִּאָּכְרוּם, 1 Sam. 6:10. Gen. 26:15. Num. 17:3. 4. Josh. 4:8. Hos. 2:14. Prov. 6:21. But ךְּ is used in Jer. 48:7.

(7) The suffixes with epenth. Nun are occasionally found in the Imp., but rarely in the Praeter; see No. 1. above. In Chaldee, an epenth. Nun is always found before the suff. of the Fut., Imp., and Infinitive.

(8) Wherever there is a union-vowel, it always takes the tone. The suffixes כָּם and כֶּן always draw down the tone upon themselves, removing it two places if necessary; and are on that account denominated *grave* suffixes. The others never move the tone more than one syllable, and are called *light* suffixes.

The suffix הָ or כָּה when appended to verbs ending in a *consonant*, usually takes the tone. The 3 pers. sing. fem. of the Praeter is excepted; see paradigm.

(9) Some of these suffix-forms of pronouns are derived from primitive forms which are still in use; as ךְּ, ךְּ, from הֵם, הֵן, etc. Others would seem to come from forms which are now obsolete in Hebrew; as הָ from אָנָּה=אָנָּה *thou*, like אָנָּה *I*; כָּם, from אָכָם etc. The form הָ still appears in Ethiopic, as a regular sufform. in the flexion of verbs.]

Note. Verbal suffixes are also united, in all their forms, with certain adverbs and interjections; in which condition they are in the Nominative case.

§ 311. *Changes made by suffixes, in the vowels and consonants of the Heb. verb.* The changes of the *vowels* are seen in the paradigm. In respect to the *consonants*, the following changes take place; viz. Praet. 3 fem. הָ becomes הַ (הַ־); the fem. הָ (הָ־) becomes הָ־; 2 plur. masc. הָ becomes הָ־; as the paradigm shews. The forms ending with הָ־ receive וּ in its room.

Notes on the Paradigm.

[§ 312. KAL, *Praeter third person masc. singular.* In קָטַלְתָּ, as the tone is moved forward, the first vowel falls away, § 133; the second vowel of the original word being thrown into a simple syllable, becomes long, § 130; but where the syllable remains *mixed*, Pattahh continues, as קָטַלְתָּ. In such a way, the student will easily account for most of the changes made in the original vowels of the verb. Verbs final *Tseri* retain it, when a long vowel is required in the last syllable of the verb; as לִבְשָׁתָּ.

(2) *Praeter 3 fem.* substitutes ת for the final ה, unites this (for the most part) in a syllable with the last radical of the verb, and always puts the tone upon the same syllable. It is only when a suffix begins with a *vowel*, (which for the fem. sing. occurs only in הָ־ם הָ־ן) that the final ת is taken away from this syllable (§ 90. 1), which of course, as it then becomes simple, prolongs the Pattahh, § 130. E. g. with suff. הָ־ם, קָטַלְתָּם, where the *Tseri* of the suffix is shortened, in consequence of falling into a mixed syllable without the tone, § 129. a. So הָ־ן קָטַלְתָּן, make, by the same rules, קָטַלְתָּם, קָטַלְתָּן.

NOTE. The suffix הָ־ and הָ־ sometimes assimilate their ה to the final ת of the verb; e. g. אֲבָרַחְתָּ = אֲבָרַחְתָּהוּ 1 Sam. 1: 24; אֲבָרַחְתָּ = אֲבָרַחְתָּהָ, Jer. 49: 24.

(3) *Praeter 2 fem.* exhibits the form קָטַלְתָּ before a suffix, (as stated in § 311); and in this way it appears in the same manner as the 1st pers. sing. when it takes the suffix of the 3d pers. sing. and plural. The student will remark that here, and in the 2d pers. plural, a *union-vowel* is provided for the verb by adopting such forms as קָטַלְתָּי, קָטַלְתָּי.

(4) *The Infinitive* most usually takes suffixes in the manner of Segholate nouns, in Dec. VI; i. e. *the final vowel is thrown back upon the first radical and shortened*. If the verb be ^g *Guttural*, then the points are regulated by the usual principles, in § 114. § 128. See the examples in the paradigm. The variety of punctuation with the suffixes ת, בָּ, בְּ, may also there be seen.

The Infinitive of a verb Fut. Pattahh usually takes Hhireq under the first radical before suffixes; as בִּקְשָׁם in the paradigm; but sometimes Pattahh, as רָקַעְמוּ, etc. Verbs Pe Guttural sometimes take a Seghol in the first syllable; as הִנָּהוּ, Ps. 102: 14.

The Infinitive fem. Segholate takes suffixes like nouns of Dec. XIII.

Hhireq is the usual vowel in the first syllable, e. g. רָשָׁתִּי, רָשָׁתָּהּ; but sometimes Pattahh, as שָׁבַתִּי, שָׁבַתָּהּ.

(5) *Future suffixes* are provided with a union-vowel in most cases, where the verb ends with a consonant; in which cases the final Hholem or Tseri of the verb is dropped. But with suff. הָ, כֶּם, כֶּן, these vowels are retained, and *shortened* because they lose the tone. On the other hand, verbs Future Pattahh retain this vowel, and prolong it before a union-vowel; as רָחֲמֶנִּי from רָחַם.

(6) *The Imperative* follows the analogy of the Future throughout; and this in regard to verbs final Pattahh, as well as others.

(7) *Participles* follow the manner of the *nouns* to whose declension they belong, in receiving suffixes.

(8) PIEL usually drops its final Tseri before a union-vowel, as in the paradigm; but before הָ, כֶּם, כֶּן, it commonly shortens it into Seghol or short Hhireq, as קִבֵּצְכֶם, פָּרַשְׁכֶם; rarely into Pattahh, as בִּרְכֶּךָ, Deut. 2: 7. Pattahh final here remains, as רַחֲמֶנִּי.

(9) POEL, POLEL, etc., imitate Piel in their suffixes.

(10) HIPHIL appends suffixes to its *full forms*, not to the apocopate ones. Very rarely is the final vowel of the verb dropped; as in יִעֲשֶׂה instead of יַעֲשֶׂה.]

Verbs Lamedh He with suffixes.

[§ 313. Suffixes here cause the final letter and vowel to fall away. The union-vowel is then supplied, or omitted, as the nature of the case requires.

NOTE 1. *Praeter 3d sing. fem.* rejects the final הָ, and then follows the analogy in regular verbs as to the ה before the suffix.

NOTE 2. Suffixes beginning with a consonant sometimes cause the original Yodh to be restored; as יִיָּהוּ, יִבְרָכֶם, אֶפְרָיִם, etc.]

NOUNS.

§ 314. *Derivation.* Most nouns in Hebrew are derived from verbs; and in general they have for their ground-forms the *Inf. mode* or *participles*. A comparatively small number of nouns are probably *primitive*; but these conform, in their inflection, to the usual laws which regulate those derived from verbs.

§ 315. *Declension* in Hebrew nouns differs much from declension

in Greek and Latin. The plural and dual numbers are, indeed, distinguished by appropriate endings added to the ground-forms; but *case*, properly considered, is not marked by any peculiarity of inflection in the noun itself. For the most part, it is designated by prepositions and the construct state of the preceding noun, § 332. But the plural and dual endings, the suffixes, and whatever increases the original ground-forms of the noun and shifts the place of its tone, occasions a variety of changes in the vowel-points and in the forms of nouns, which may not unaptly be called *declensions*.

§ 316. *Classes of nouns in respect to origin.* Nouns, like verbs, are either *primitive* or *derivative*. Those of the latter class are divided into *verbals* or those derived from *verbs*, and *denominatives* or those derived from *nouns*. Three classes of nouns may therefore be reckoned.

(a) *Nouns primitive*; which are principally those that designate animals, plants, metals, numbers, members of the human and animal body, and some of the great objects of the natural world. But among the names of all these, are some of verbal derivation.

Note. The form of *primitive* nouns is not distinguished from that of *derived* ones. They are treated, in their inflections, in the same manner as if they were *derived*. Only a knowledge of etymology, therefore, can enable the student to determine whether a noun is *primitive* or *derivative*; and in some cases it may be doubtful to the best etymologist, whether a noun belongs to the first, second, or third class above specified.

(b) *Nouns derivative*; which are altogether the most numerous class. Very many of them appear to be derived either from participles, or from the Inf. mood. The former more commonly denote the subject or object of action or passion, (*nomen agentis vel patientis*); the latter denote action or passion, (*nomen actionis vel passionis*). The first class are named *concretes*, being used to designate some being or thing; the second *abstracts*, denoting simple action or passion. But to this principle there are very many exceptions.

(c) *Nouns denominative*; which are nouns derived from other nouns, either primitive or verbal. E. g. כַּיִם *a vine dresser*, from the primitive יָצַר *a vineyard*; קִדְמוֹן *eastern*, from the verbal יָקַד *the east*. The forms of these resemble those of the other classes.

[NOTE. *Denominatives* are usually formed, (1) By adding to verbals the masc. derivation בִּי, or the fem. יָה; e. g. שֵׁשׁ *six*, שֵׁשִׁי *sixth*; מוֹאָבִי *a Moabite*, from מוֹאָב; יִשְׂרָאֵלִי *an Israelite*, from יִשְׂרָאֵל, etc. Several adjectives also are formed in this manner; as נִכְרִי, fem. נִכְרִיָּה *strange*, from נָכַר *a stranger*; קִדְמוֹנִי *first*, from קִדְמוֹן, etc.

(2) By adding יָרֵךְ , which is usually of the fem. gender. E. g. רֶאשׁ *princeps*, רֵאשִׁית *principium*. Words of this form are sometimes defectively written, as צִיצִית for צִיצִית , etc.

(3) Rarely by adding the terminations יָרֵךְ , יָרֵךְ , or יָרֵךְ . E. g. אֲרִי *a lion*, from אָרִי ; אֶשָּׁה *fire-offering*, from אֵש ; בִּזְיוֹן *a deceiver*, from בָּזַל ; גִּזְיוֹן *a treasury*, from גָּזַן .]

[§ 317. *Nouns composite and proper.* Composite nouns are very rarely found in Hebrew, except in proper names. A few however occur, which are made up of two nouns, or of a noun and a particle; e. g. צֶלְמָוֶת = צֶל *shade of death*; בְּלִיגָה *worthless*, from בָּלַי *not* and רֵעַל *profit*.

NOTE 1. Proper names, in their formation, follow the general analogy of verbals as given in § 316. *b.* Very many of them are *composite*, and consist usually of two nouns, or a noun and a verb. E. g. בְּנֵימִין *Benjamin*, i. e. *son of my right hand*; יְהוֹיָכִים *Jehoiakim*, i. e. *Jehovah will exalt*.

NOTE 2. To the first word in composite proper names a Yodh is usually added, as גַּבְרִיאֵל *Gabriel* or *man of God*, from גַּבְר and אֵל ; sometimes a Vav, as שְׁמוּעֵאל *Samuel* or *name of God*, from שָׁם and אֵל . The name of God (אֵל or יְהוָה abridged) forms the beginning or the termination of a great multitude of Hebrew proper names.]

Gender of Nouns.

§ 318. The Hebrew has only *two* genders, viz. the masculine and feminine. These are distinguished sometimes by the *form*, and sometimes by the *signification*, of words.

§ 319. I. *Gender distinguished by form.* (a) In general, nouns are *masculine* which end in one of the original radical letters of the word.

(b) The *feminine* is distinguished by adding to the masculine, either הָ , ת , תָּ or $\text{תַּ$.

E. g. מֶלֶךְ *a king*, מַלְכָּה *a queen*; חַטָּא *a sinner*; חַטָּאת *sin*, עֶבְרִי *a Hebrew man*, עֵבְרִית *a Hebrew woman*; קָטוֹר , fem. קִטְרֶת *incense*; מוֹדַע , fem. מוֹדַעַת *acquaintance*. The fem. $\text{תַּ$ is appropriate to words with Gutturals at the end, § 141.

[NOTE 1. Besides these, the following terminations of the feminine

actually occur, although they are rare; viz. (1) אֶ-; as אֶשָׁנָה, for יִשְׁנָה, § 122. 1. (2) הֶ-; as זֶמְרָה, poetic for זָמְרָה. (3) הֶ- with the proper vowel Pattahh, and with the tone on the ultimate; as בִּקְרֶה emerald, קֶאֱת pelican, Ps. 102 : 6.

NOTE 2. The endings הֶ- and הָ- are also *feminine*. They are contracted forms, and stand for the full fem. הֶ- and הָ-, neither of which the language permits, § 120. c.]

§ 320. II. *Gender distinguished by signification.* (a) Nouns which designate objects such as the following, are *masculine*, although they have a feminine termination.

(1) Names of men; as יהוּדָה *Judah*. (2) Offices of men; as פְּדָה *a governor*. (3) Nations; as יהוּדִיָּה the nation of *Judah*. (4) Rivers; as אַמָּנָה *Amana*.

(b) Nouns which designate objects such as the following, are *feminine*, although they have a masc. termination.

(1) Names of women; as רָחֵל *Rachel*. (2) Office or relations of women; as אִמָּה *mother*. (3) Countries; as אַשּׁוּר *Assyria*. (4) Towns; as צוּר *Tyre*. (5) Female beasts; as אֶחָזֶה *a she-ass*. (6) Members of the body by nature double; as אָזֶן *the ear*.

NOTE 1. The same word may be masc. in one meaning, and fem. in another; as יהוּדָה *Judah* or *the Jews*, masc.; יְהוּדִיָּה, *the country of Judea*, fem.

NOTE 2. There are some nouns which are feminine, although destitute of any distinctive sign of this gender either in form or signification; as בְּאֵר *a well*; בֶּכֶר *a talent*, etc. These can be learned only from practice.

§ 321. *Nouns of common gender.* A considerable number of nouns are of common gender. Such are generally the names of beasts, birds, metals, etc.

NOTE 1. These nouns are mostly masculine as to *form*. Some of them are more commonly employed as masc. nouns; others more frequently as feminine. These can be learned only by practice. What is of the *neuter* gender in the present western languages, is generally designated in the Hebrew by the *feminine*; as בַּת צוּר *daughter of Tyre*, i. e. city of Tyre.

NOTE 2. Nouns of the *dual* number are universally of the *common* gender.

§ 322. *Gender of the plural.* In the plural, the appearance of nouns as to gender is in many cases dubious.

A considerable number of masc. nouns form their plural as if they were feminine; while many feminine nouns have plurals of the masculine form, § 327. 1.

E. g. masc. אב a father, plur. אבות. Fem. חטה wheat, plur. חטים, etc.

NOTE. The GENDER of the plural, let the FORM be as it may, is, with few exceptions, regulated by that of the singular. Some words exhibit both the masc. and fem. forms of the plural, but the gender of both forms is the same, viz. it is the same as that of the singular.

Formation of fem. nouns from masc. ones.

[§ 323. The addition of fem. terminations (§ 319. b) to the masc. forms, usually occasions some change in the vowels of the masculine, because these terminations affect the tone-syllable of the ground-form. E. g. (a) (1) The ending ה־ draws down the accent, and consequently causes the penult vowel of the masc. form, if mutable, to be dropped; § 133. (2) In nouns, etc., of the form of Dec. VII., the final vowel is dropped. (3) Such nouns as Dec. VIII., in case they have a long vowel, exchange it for a short one with Dagh. forte, or in case this is excluded, substitute an equivalent for it, § 111. § 112. (4) Masc. Segholates receiving ה־ fem. assume the suffix-form in order to take it; see par. Dec. VI. (5) Nouns of declension IX. drop their final ה and its preceding vowel, in order to receive the fem. ה־. All these principles are apparent in the following table of formations, in which those nouns not accompanied by a common numeral mark, form the fem. by the mere addition of the fem. ה־ to the masculine; those marked 1, 2, 3, 4, 5, correspond in their formation to the rules given in 1, 2, etc. above. The Roman numerals mark the declensions to which the masc. nouns respectively belong.

Dec.	Masc.	Fem.	Dec.	Masc.	Fem.	Dec.	Masc.	Fem.
I.	סוס	סוּסָה	VI.	מֶלֶךְ	מַלְכָּה (4)		עץ	עֵצָה
	תַּחְתּוֹן	תַּחְתּוֹנָה		גֶּבַע	גִּבְעָה (4)	VIII.	תם	תַּמָּה (3)
II.	מוֹצֵא	מוֹצְאָה		אֶמֶר	אִמְרָה (4)		נץ	נִצָּה (3)
III.	גְּדוֹל	גְּדוּלָּה (1)		עֵגֹל	עִגְלָה (4)		בן	בְּנָה (3)
	מְתוֹק	מִתְּוָקָה (1)		אֵכֶל	אִכְלָה (4)		חָק	חֻקָּה (3)
	עֲצוּם	עִצְמוּמָה (1)		חֶזֶק	חִזְקָה (4)		בז	בְּזָה (3)
	בְּרִיא	בְּרִיאָה (1)		עֵלֹל	עִלְלָה (4)		גֵּן	גִּנָּה (3)
	מְקִים	מִקְיָה (1)		צִיד	צִידָה (4)		שָׂר	שָׂרָה (3)
IV.	נָקֵם	נִקְמָה (1)	VII.	אֶרֶץ	אִרְצָה (2)	IX.	רָפָה	רִפְּהָ (5)
V.	זָקֵן	זִקְנָה (1)		מוֹקֵד	מוֹקְדָה (2)		מְרָאָה	מִרְאָה (5)
	יָצַן	יִצְנָה (irreg.)		דָּע	דִּיעָה			

NOTE. As nouns of Dec. V. not unfrequently imitate those of Dec. VI. in their const. form (see par.) so among the *feminines* derived from ground-forms belonging here, are some that imitate the fem. of Dec. VI.; e. g. נָרָה fem. נִרְכָּה, יָעַל fem. יַעֲלָה. For the form מְתוּקָה fem. מְתוּקָה, under Dec. III., comp. § 127. Except. 1. § 270. b. 1.

(b) The ending ת makes no change in the original word; e. g. חָטְאָה, חָטְאָתָה, עָבְרָה, עָבְרָתָה, etc.

(c) The Segholate endings תָּהּ תֵּהּ, (1) Affect the *penult* vowel in the like manner with תָּהּ; see above, a. They change the *ultimate* mutable vowel, according to the rule in § 142. d. (3) If the final vowel be impure, they substitute a pure one in its room; e. g. אִישׁ, אִשָּׁה; שָׁלוֹשׁ, שָׁלוֹשָׁה; נְהוֹשָׁה, נְהוֹשָׁתָה, גָּבִיר, גָּבִירָה, etc.; § 127, Exceptions.

NOTE. The Fem. Segholate form is usually chosen for the *construct* state; while תָּהּ is more common in the *absolute* state. In the fem. Inf. and Part., the Segholate ending is the *usual* one. Nouns in Dec. VI. and IX. are not susceptible of fem. Segholate endings. Nouns in Dec. VIII. omit the Daghes in the double letter and lengthen the preceding vowel, when they assume the Segholate form; e. g. תָּשָׁה, תִּשְׁשָׁה.]

Formation of the Plural.

§ 324. The Hebrew, like the Greek, has three numbers, the *singular*, *dual*, and *plural*. The plurals of masc. and fem. nouns are usually, but not always, distinguished by appropriate forms.

§ 325. *Plural masculine.* The plural of masc. nouns is formed, (a) Usually by annexing to the singular, (1) יִם. (2) ם simply, in some words ending in י.

E. g. (1) סוּסִים plur. סוּס. (2) נָכְרִים, נָכְרִי; also as גִּלְיָם, גִּלְיָי. But the plural ending, as might be expected, is sometimes written *defectively*; as תַּיִתִּים, also תַּיִתִּים, § 63.

(b) The *unusual forms of the plural*, are (1) יָן; e. g. מַלְאָכִי, plur. מַלְאָכֵי, Prov. 31: 3. (2) יֵי; e. g. הַלְלוּנִי, הַלְלוּנֵי, Jer. 22: 14; גּוֹבֵי Nah. 3: 17. (3) Perhaps יֵי; e. g. מִנִּי, מִנֵּי, Ps. 45: 9. The forms 1 and 2 coincide with the Chald. and Syriac plurals.

§ 326. *Plural feminine.* The plural of fem. nouns

is formed, (a) By changing the terminations ת־ה, ת־ה of the fem. sing. into ו־ה, and by corresponding vowel changes.

E. g. תִּירָה, plur. תִּירוֹת; אֲגָרָה, plur. אֲגָרוֹת; טַבַּעַת, plur. טַבָּעוֹת. The ת of the fem. ending sing. is, in a few cases, retained in the plural as if it were a radical; e. g. masc. דָּל, fem. דִּלָּה, fem. plur. דִּלָּחוֹת.

(b) By annexing ו־ה simply to those feminines which in the singular have a masc. form; as בִּיאָר, plur. בִּיאָרוֹת, § 320. Note 2.

(c) By changing י־ית into י־יות, as עֲבָרִית plural עֲבָרִיּוֹת; and ו־ה into י־יות, as מַלְכוּת plur. מַלְכוּיּוֹת.

NOTE 1. The plurals under c appear to be derived from obsolete forms of the sing. in י־יה and י־יה. Nouns of these classes sometimes also form their plural after the usual manner; as הָנִית, plur. הִנִּיתִים and הִנִּיתוֹת; זָנוּה plur. זָנוּתִים.

NOTE 2. The plural ending of the fem. form is not unfrequently written *defectively*; as קָלוֹת for קָלוֹת, etc.

HETEROCLITES.

[§ 327. Thus we may, in the manner of the grammarians, name those nouns which specially depart from *usual* analogy. They are of *five* classes. These are,

(1) Such as have a masc. singular, and yet have a plural of the fem. form and masc. gender, e. g. אָב, plur. אֲבוֹת, § 322 and the Note; also such as have a fem. singular, and a plur. of the masc. form and fem. gender, e. g. לְבָנָה, plur. לְבָנִים. (2) Such as have two forms of the plural, while the gender of both follows that of the singular, e. g. שָׁנָה fem. *a year*, plur. שָׁנִים and שָׁנוֹת fem., § 322. Note. (3) Some nouns have only a plur. form; e. g. פָּנִים, *the face*. (4) Some are found only in the singular; e. g. עוֹף *fowl*, יְלָדִים *children*, etc. These have a collective and plur. sense, as well as a sing. one. (5) Some words exhibit (like many in the Arabic) a *pluralis pluralium*, i. e. a plural formed by a second plural in addition to the first one; e. g. בָּמָה *a high place*, plur. בָּמוֹת, *pluralis pluralium* בָּמוֹתִים.]

Formation, use, etc., of the Dual.

§ 328. The dual is usually formed by adding the termination יִם (יָן) to the forms of the singular; e. g. (a) To masculines without change. (b) To feminines in הַ, after changing the final ה into ת.

E. g. (a) יוֹם, יוֹמַיִם. (b) יֶרֶבְהֵם, יֶרֶבְהֵיִם. In nouns of Dec. VI. the dual ending is appended to the suff. form, as רֶגְלַיִם, רֶגְלָאֵל; see paradigm.

NOTE. The dual endings appear, in some few cases, to suffer contraction; e. g. דִּהָן for דִּהָיִן, יֶרֶבְהֵם for יֶרֶבְהֵיִם; יָדַי for יָדַיִם. These contracted forms are limited mostly to proper names.

§ 329. *Use of the dual.* It is used principally to designate such objects as are double either by nature or by custom.

[E. g. יָדַיִם *the two hands*; נַעֲלָיִם *a pair of shoes*, etc. The names of members of the human body which by nature are double, have also a plural as well as a dual form; but the dual is generally taken in a *literal*, and the plural in a *figurative* sense; as כַּפַּיִם *hands*, כַּפּוֹת *handles*.

NOTE 1. In a few instances the dual form stands, instead of the plural, for a greater number than two; e. g. שֵׁשׁ כַּנְפַּיִם *six wings*; שְׁלֹשׁ שִׁנָּיִם *three teeth*. It hardly needs to be remarked, that the dual is of course essentially plural, requiring a plural verb, adjective, etc. In some cases it is difficult to show the reason of the dual form; as צַהֲרָיִם *mid-day*, etc. Perhaps it is intensive.

NOTE 2. The words שָׁמַיִם *heavens* and מַיִם *waters*, though apparently dual, are used as plurals.]

§ 330. *Gender of the dual.* It is of *common* gender; and it is found only among nouns, and not among adjectives or participles.

§ 331. The dual ending is sometimes annexed to the plural; e. g. הַחֲמוֹתַיִם *walls*, dual הַחֲמוֹתַיִם *two walls*, etc. Comp. § 327. 5.

DECLENSION OF NOUNS.

Construct state.

§ 332. The Hebrew has no *cases*, in the sense in which we speak of cases in Latin and Greek. But when two nouns come together, the second of which is to be translated as a Genitive, this relation is indicated, contrary to the usual custom of other languages, by some change in the *first* noun (if it be susceptible of change) instead of the second. The first noun so situated, is said to be in *regimen* or in the *construct* state; while any noun not thus placed before a Genitive, is said to be in the *absolute* state.

Two nouns in such a relation are supposed to be uttered nearly as if they were one word; for which reason the first noun is usually contracted in the utterance, (if it be capable of contraction), so that the stress of voice may be transferred to the second.

Changes of Consonants in declension of Nouns.

§ 333. The *consonants* of the ground-form or absolute state, are modified in *regimen* or the *construct* state as follows; viz.

(a) In all classes of masc. nouns sing. (not having a fem. form, § 320), the const. is like the abs. form as to its *consonants*.

(b) Feminines singular in ה־ change this ending into ת־; as יִרְצָה, const. יִרְצֵת. Other feminines singular suffer no change of their consonants.

(c) The plur. ending יִם and the dual יִם become יִי; as סוֹסִים, const. סוֹסֵי; יִרְדִּים, const. יִרְדֵּי.

(d) Plurals in וֹת suffer no change in their consonants, in the construct state.

REMARK. The *vowels* of words are also affected by regimen or construct state; see § 341 seq.

Suffix state.

§ 334. This is that form of nouns to which are appended or suffixed fragments of pronouns equivalent in signification to our pronominal adjectives in English.

E. g. סוס *a horse*, with suffix, סוסו *his horse*, etc. So בֵּן *voice*, בְּנוֹ *vox ejus*.

NOTE. Pronouns or fragments of pronouns thus suffixed, may be considered as equivalent in general to nouns in the Gen. case, and as putting the noun to which they are suffixed into a kind of regimen or const. state. Frequently the suff. state requires the same vowel-changes as to the const. state, *but not always*; as may be seen by the paradigm of nouns, where both states are exhibited.

§ 335. Most of these suffixes (like those of verbs, § 304 seq.), cause the tone of the word to which they are appended to be moved forward, and of course produce a change in the vowel-points; see § 129 seq.

§ 336. Noun-suffixes (like those of verbs, § 307 seq.) have generally three different forms, adapted to the ending or number of the word to which they are appended.

(a) The most simple form of the suffixes is that in which they begin with a consonant, and are appended to nouns *singular* ending with a *vowel*.

(b) The second form of suffixes prefixes a *union-vowel*, in which shape they are appended to nouns singular ending with a *consonant*.

(c) The third form of the suffixes is peculiar to nouns plural. Here *all* the suffixes take a union-vowel; and all of them, except that of the 1st person sing., insert a Yodh between the union-vowel and the suffix.

[The following table exhibits the suffixes as appended to the various forms of nouns; the first column, (a) Containing those which are attached to nouns *singular* ending with a *vowel*; the second, (b) Those which are attached to nouns *singular* ending with a *consonant*; the third, (c) Exhibiting the suffixes as they are attached to nouns *plural*. Several unusual forms of suffixes are subjoined.

	(a)	(b)	(c)
Sing.	Simple form.	With un. vowel, etc.	Suff. to nouns plural.
1. <i>my</i>	יְ-	יְ-	יְ- (יְ- _{אֶר})
2 m. <i>thy</i>	יָךְ, יְךָ	יָךְ	יָךְ (יְךָ _{אֶר})
2 f. <i>thy</i>	יְךָ	יְךָ	יְךָ
3 m. <i>his</i>	יָהּ	יָהּ	יָהּ poet. יָהּ
3 f. <i>her</i>	יָהּ	יָהּ	יָהּ
Pl. 1. <i>our</i>	יְנוּ	יְנוּ	יְנוּ
2 m. <i>your</i>	יָכֶם	יָכֶם	יָכֶם
2 f. <i>your</i>	יָכֶן	יָכֶן	יָכֶן
3 m. <i>their</i>	יָהֶם	יָהֶם poet. יָמֹ	יָהֶם poet. יָמֹ
3 f. <i>their</i>	יָהֶן	יָנָה	יָהֶן

Notes.

[NOTE 1. *Unusual suffixes to nouns singular.* SING. SUFF. 2 masc. יָכֶךָ Ps. 139: 5, יָכֶךָ Ps. 10: 14.—2 fem. sing. יָךְ Ezek. 5: 12, יָךְ Ezek. 23: 28, יָכֶךָ (for יָךְ) with יָהּ parag. Nah. 2: 14, יָכֶר Ps. 103: 3.—3 fem. יָהּ without Mappiq Num. 15: 28, יָהּ Ezek. 36: 5 for יָהּ. PLURAL; 1 pers. יְנוּ Ruth 3: 2. Job 22: 20.—2 fem. יָכֶךָ Ezek. 23: 48, 49.—3 masc. יָהֶם 2 Sam. 23: 6.—3 fem. יָהֶךָ 1 K. 7: 37.

NOTE 2. *Unusual suffixes to nouns plural.* SING. SUFF. 3 masc. יָהֶי Ps. 116: 12, Chaldaic.—3 fem. יָהֶי Ezek. 41: 15, for יָהֶי. PLURAL; 2 fem. יָכֶךָ Ezek. 13: 20.—3 masc. יָהֶךָ Ezek. 40: 16.—3 fem. יָהֶךָ Ezek. 1: 11; all with יָהּ paragogic.

NOTE 3. The suff. יְ- joined to a noun ending with י, usually coalesces with it; e. g. גֹּיְי a nation, גֹּיְי (gōyī) my nation; but sometimes as פִּרְיְי my fruit.

NOTE 4. The sing. forms 3 pers., יָהּ, יָהּ are appended to nouns of Dec. IX.; יָמֹ is parag. for יָהּ, § 125. c.

NOTE 5. ANOMALIES. (1) Yodh in the plur. suff. is sometimes omitted in writing; as יָכֶךָ for יָכֶךָ, יָכֶךָ for יָכֶךָ, Gen. 4: 4. יָכֶךָ for יָכֶךָ, etc. (2) Sometimes a sing. suff. is attached to a

plur. noun ; עֲדָתִי for עֲדָתִי, Ps. 132 : 12 ; מִבְּתָרִי for מִבְּתָרִי, Deut. 28 : 59 ; אֲבוֹתָם for אֲבוֹתָם, etc. (3) *Vice versâ*, plur. suffixes are sometimes appended to the singular ; e. g. תְּהִלָּתְךָ for תְּהִלָּתְךָ, בְּנוֹתֶיךָ, *thy building*, for בְּנוֹתֶיךָ, Inf. noun from בָּנָה Ezek. 16 ; 31. Nos. 2 and 3 are doubtless oversights of transcribers.

REMARK. The suffixes כֶּם, כֶּן, הֶם, הֵן, are called *grave*, because they always bring down the *tone* upon them ; while other suffixes are called *light*, because they do not affect the tone uniformly in this manner. With nouns *singular*, the grave suffixes take no union-vowel. With nouns *plural*, they have one, *but do not allow it to take the tone*. In all other cases, without exception, the union-vowel takes the tone upon itself. The sing. הֵ takes the tone when preceded by a consonant ; and loses it when preceded by a vowel.]

§ 337. Feminines in הֵ, in order to receive suffixes, change the final הֵ into הֵ.

§ 338. Nouns *dual* take the suffixes of nouns plural.

§ 339. The plural and dual, in order to receive suffixes, drop the appropriate endings of the abs. state, and take the suffixes in their place.

E. g. דָּבָר, plur. דְּבָרִים, with suff. דְּבָרֶיךָ, where the ending ים is dropped, and the suffix יך taken in its room. So כַּף, dual כַּפַּיִם, with suff. כַּפֵּינוּ, dropping ים and taking ינו.

Notes on nouns with suffixes, Par. XXIV.

[§ 340. This paradigm shews the manner in which the suffixes are attached to masc. and fem. nouns. No. I. exhibits the usual suffixes, in connection with a masc. noun ending with a consonant. A fem. noun terminating in a consonant, receives suffixes in the same way. No. II. exhibits the manner in which suffixes are attached to nouns ending with a vowel or quiescent letter. The noun אָב in its abs. state ends, indeed, in a consonant, but it is in this respect irregular. The const. and suff. state has a Yodh, as if from a form אָבִי ending with a Quiescent. The suffixes are of course of the simple form, i. e. *without* a union-vowel. The plur. of אָב is אָבוֹת ; which takes suffixes like the plural of תּוֹרָה.

No. III. exhibits suffixes in connection with a fem. noun. For feminines in תֵּ and תֵּ with suffixes, see § 390 and Dec. XIII. in the paradigm of nouns. For anomalies as to suffixes appended to fem.

nouns, see Rosenm. Comm. in Zach. 4:2, where is a large list of them.

Changes of vowels in the declension of Nouns.

§ 341. As regimen and the suffix state usually either change the tone of words, or occasion contraction in the method of uttering them, it follows of course that the vowels must be affected by them. But in almost every case of this nature, only the *ultimate* and *penult* vowels are affected.

For the changes in the consonants, see § 333.

§ 342. VOWEL CHANGES. (a) When any accession *beginning with a vowel*, by means of declension or suffixes, moves the tone forward *one* place, the *penult* mutable vowel of the ground-form falls away; but in nouns, etc., of the form of Dec. VII., the *ultimate* vowel falls away.

E. g. דָּבָר, plur. דְּבָרִים; with suff. דְּבָרֶיךָ, דְּבָרֵינוּ; and so with all the suffixes which are either monosyllabic, or being dissyllabic have the tone on the *penult*. Examples of Dec. VII., where the *final* vowel falls away, are אוֹיֵב, אוֹיְבִים, אוֹיְבִי, אוֹיְבֵינוּ, etc. See paradigm of nouns, Dec. VII.

NOTE I. Nouns of Dec. VI., i. e. *Segholates*, inasmuch as their abs. form is an artificial one (§ 141), assume their original ground-form in order to receive suffixes, or to make the dual; e. g. abs. מֶלֶךְ, with suff. מְלָכֶיךָ, dual מְלָכִים.

(b) When the tone is moved forward *one* place, by a syllabic accession *beginning with a consonant*, and when the word is in the const. state, the *penult* vowel is dropped, and the *ultimate* one is usually shortened.

E. g. (1) By syllabic accession, viz. the grave suffixes (§ 336. Rem.), as דָּבָר, דְּבָרָם. (2) In the const. state; as דְּבַר אֱלֹהִים, *the word of God*. But in Dec. VI. the const. state remains unchanged, on account of the artificial form of the word (supra Note 1). In Dec. VII., words in the const. state for the most part (but not always) remain unchanged; see par. of Dec. VII.

NOTE 2. The suff. ךַּ allows of two different forms in the noun to

which it is appended; e. g. (1) It shortens the ultimate vowel; as שֵׁם *name*, שְׁמֶךָ *thy name*. (2) It places it in a simple syllable by combining the final letter of the root in a syllable with itself, and of course it then requires the previous vowel to be long; as דְּבָרְךָ *thy word*.

(c) When the tone is moved forward *two* places, and in the const. state of plur. nouns, both the *ultimate* and *penult* mutable vowels fall away.

E. g. (1) By plur. grave suffixes; as דְּבָרִיכֶם. (2) By const. state; as דְּבָרֵי הָעָם *the words of the people*. For the mode of supplying *new* vowels, see § 137 seq.

§ 343. All fem. nouns having forms like masc. ones, are declined in the same manner. Besides the usual changes in the *penult* vowel (as in masc. nouns), feminines in ה־, (1) Before a suffix beginning with a *vowel*, merely change ה into ת. (2) Before a suffix beginning with a consonant they not only change the ה into ת, but also shorten the vowel immediately preceding the ת.

E. g. (1) שָׁנָה, with suff. שְׁנָתוֹ. (2) שְׁנֵיתֶיכֶם. Fem. plurals and Segholates follow the analogy of masc. nouns, as to their vowel changes.

General rule respecting plural suffixes.

§ 344. (1) In masc. nouns plural, *light* suffixes are attached to the absolute state abridged; *grave* suffixes (§ 336. Remark) to the construct state. (2) In fem. nouns plural, all the suffixes are attached to the construct state.

DECLENSION OF NOUNS MASCULINE.

First declension.

§ 345. This comprehends all nouns, whether monosyllabic or polysyllabic, *whose vowels are all immutable*.

E. g. עֵר, קָם, גֵּר, כָּתַב, אֲבִיּוֹן, מַלְכוּת, etc. The single circumstance that the vowels are *immutable*, marks this declension; not the *kind* of vowels, nor the number of syllables. Of course not a few nouns

that are *feminine* belong here also; e. g. those ending in *ית*, *ת*, etc., and many others. Whether a noun is masc. or fem., it belongs here if the vowels are *immutable*. In many cases it is easy to decide whether the vowels are immutable, in others not. Thus in *קול*, *לביש*, etc., the vowels are obviously immutable; but the vowels in *פֶּרֶשׁ*, *פָּרָשׁ*, etc., can be known to be immutable only from a lexicon, or from a knowledge of etymology.

[§ 346. *Notes on the paradigm.* (1) As the vowels are immutable here, additions to the ground-form of course occasion no change. (2) Some few nouns are treated sometimes as belonging here, and at other times as being of Dec. II.; e. g. *הָרֶשֶׁת*, const. *הָרֶשֶׁת*, Dec. II.; but plur. const. *הָרֶשֶׁתִּי*, Dec. I. The lexicons note such. (3) Some few nouns having *i* in the abs. state, exchange it for *e* in some of the derived forms; see Par. Dec. I. c, also § 127. Except. 1. § 270. b. 1. In the Par., *d* presents the manner in which nouns with a final Guttural and Pattahh furtive are declined.]

Second declension.

§ 347. This includes nouns *with final Qamets or Pattahh pure and mutable*, whether monosyllables, or polysyllables with preceding vowels immutable.

§ 348. *Changes.* In the const. state *singular*, before the grave suffixes, and sometimes before *ה*, final Qamets goes into Pattahh, § 342. b. In the *plural*, the final vowel falls away in the const. state, and before the grave suffixes, § 342. c,

REMARKS. (a) The penult vowel in nouns of this Dec. being *immutable*, of course it is not affected by either regimen or suffixes. (b) Final Qamets is also immutable in many words, although it cannot be distinguished by the mere appearance; e. g. *מִוֶּרֶשׁ*, plur. const. *מִוֶּרֶשִׁי*, etc., of Dec. I. Etymology and the lexicons determine such cases. (c) Some nouns with final Qamets mutable belong to Dec. VIII.; e. g. *כֶּסֶף* plur. *כֶּסֶפִּים*, etc. The mode of declension, or of appending suffixes, etc., enables the student easily to distinguish cases of this nature.

[§ 349. *Notes on the paradigm.* (1) Under *a*, *דְּמָכֶם* (for *דְּמָכֶם*) is *sui generis*. So from *יָד* *hand*, we have both *יָדְכֶם* and *יָדְכֶם*. (2) Cases like *c* and *d* (with final Pattahh) are rare. Only the forms of the

plural determine the declension, to which they belong. (3) Some participles in Niphal from verbs בָּנָה, seem at first view to belong here; but they drop their Qamets in the plural, e. g. בְּנִינִים instead of בְּנִינִים; and such forms of participles as בְּנִינִים probably have a ground-form like בְּנִינִים of Dec. VII.]

Third declension.

§ 350. This comprises all nouns which have an *immutable vowel in the final syllable, and Qamets or Tseri pure and mutable in the penult.*

§ 351. *Changes.* Out of the abs. state, the mutable vowel of the penult falls away.

REMARKS. (a) Polysyllabic nouns, like בְּנִינִים, etc., belong here, as well as dissyllabic ones. (b) In many cases, the penult vowel is *apparently* mutable, but *really* immutable; e. g. בְּרִיחַ = בְּרִיחַ, Dec. I. The lexicons, etymology, and declension, determine cases of this nature. Sometimes they are quite unexpected; as in אֲזוּזִים, אֲזוּזִים, etc., with Qamets impure, and so belonging to Dec. I.

[§ 352. *Notes on the paradigm.* (1) Such nouns as the examples in *d* and *e*, more generally omit the Dagghesh forte in the const. state, etc., as in the Par.; but they sometimes retain it, as the nouns in smaller print shew. (2) The Seghol under ה in const. הִזְיוֹן, is occasioned by the Guttural; so אֲשֵׁרִים, etc. But ו also takes Hhireq short, as const. עֲצוֹן. (3) As to exchanging Hholem for Shureq in *f*, see § 346. 3. § 127. 1. (4) In *g*, the Tseri under א in the sing. is immutable, only because it is a supposititious euphonic vowel, § 119. *d*. 2; the plur. is regular. The word, however, can scarcely be considered as really belonging to Dec. III. (5) In *h*, the short form in the const. state (גִּדְּלִי *gedhöl*) is rare, § 127. 3. It is used only before a Maqqeph. (6) In such rare cases as אֲדוֹן plur. אֲדוֹנִים, it is probable that the ground-form of the plural is אֲדוֹן; only the singular properly belongs to Dec. III. (7) A very few nouns fluctuate between Dec. I. and III.; e. g. סָרִיס const. סָרִיס, as of Dec. III.; but plur. סָרִיסִים, as of Dec. I.]

Fourth declension.

§ 353. This includes *all dissyllabic nouns with Qamets pure in the ultimate, and Qamets or Tseri pure in the penult.*

§ 354. *Changes.* (a) Out of the ground-form the penult vowel always falls away. (b) In the const. sing., before the grave suffixes, and sometimes before ך, the *final* Qamets shortens into Pattahh, § 342. b. (c) In the plur. const. and before the plur. grave suffixes, both the vowels of the ground-form fall away (§ 342 c), and then a new vowel, viz. Hhireq or Pattahh, is inserted, § 137. § 138.

[§ 355. *Notes on the paradigm.* (1) The vowels here, as in other cases, often present an ambiguous appearance. The lexicons will determine their nature. (2) The examples *c, d, e*, conform to the principles of pointing Gutturals, § 138. § 139. In *e*, however, the const. and suff. plur. conform to the analogy of other consonants, in the first vowel; as the vowels under Gutturals sometimes do. (3) So, on the contrary, other letters sometimes conform to the usage of Gutturals; e. g. const. and suff. plur. of ם in *f*, with a Pattahh for the first vowel. (4) Nouns of the form *g*, derivatives of ג, belong in general to Dec. III., having the final נ immutable. But in some few cases, like גָּ, the final Qamets is dropped in the const. and suff. plural; in which case they are of Dec. IV. (5) Cases like *h* and *i*, with a const. Segholate form, are not frequent in this declension; yet they occur often enough to demand a distinct recognition.]

Fifth declension.

§ 356. This comprehends dissyllabic nouns, *with Tseri pure in the ultimate and Qamets pure in the penult.*

§ 357. *Changes.* The vowel-changes follow the analogy of Dec. IV., except that the singular const., and the form before the grave suffixes, differ more sensibly from the sing. absolute; see § 358. 3.

[§ 358. *Notes on the paradigm.* (1) This declension might have been ranked with Dec. IV.; but I conform to the present usage. (2) The Segholate forms of the sing. const. in *c* and *d*, are like those in *h, i*, of Dec. IV. (3) The assumption of Pattahh in the const. sing., and before the grave suffixes, etc., is *peculiar* to this declension; but it may be accounted for by the near relation of the vowels Pattahh and Seghol, and from the fact, that Seghol is very rarely employed as the final vowel of nouns, except in cases of Dec. VI., where it is merely

furtive. We should naturally expect short Hhireq before the grave suffixes; but the regimen form is adopted. Comp. Dec. VII., where the endings are in Tseri likewise. (4) Derivates of לָנָה (like מַלְאָכָה) which apparently belong here, have a Tseri immutable and belong to Dec. III. The same is the case with a considerable number of other nouns and participials; e. g. יָנוֹן, יָפֶה, יָשָׁן, חָפֵץ, אָבֵב, שָׁבַח, שָׁמַח, etc., all of Dec. III., having their Tseri immutable. (5) A few words fluctuate between Dec. III. and Dec. V.; e. g. עָקַב, const. עָקַב, Dec. III.; but plur. const. עֲקָבִי, Dec. V.]

Sixth declension.

§ 359. This comprises dissyllabic nouns, *which have the tone on the penult and a furtive vowel in the final syllable*.

In other words, this declension includes all Segholate nouns of two syllables; excepting a few nouns and Infinitives with the fem. Segholate endings הָ-הַ-, which belong to Dec. XII. The furtive vowel of the final syllable is Seghol, Pattahh, or short Hhireq, § 141.

NOTE. All Segholate forms are *factitious* and merely *euphonic*. They appear only in the abs. and const. states of the singular; for all nouns of this species, when they receive an accession, neglect the furtive vowel and develop their original state, which is a monosyllable ending with two consonants; as מַלְאָכָה, original form מַלְכָה, with suff. מַלְכָּי, etc.

§ 360. *Changes*. (a) The const. sing. is generally the same as the absolute. (b) The suffixes of the singular are usually appended to the *original* form of the noun. (c) The plur. absolute assumes a form like that of nouns belonging to Dec. IV. (d) In the plur. const., and before the grave suffixes, the penult vowel of the plur. abs. is dropped, and the *original* vowel of the ground-form in the first syllable is restored.

NOTE. The plur. abs. of this declension is quite anomalous, and cannot be derived from either the original or factitious form of the singular, by any of the usual laws of declension.

§ 361. The *original* vowel of the monosyllabic ground-form is *pure in all cases*, and mostly short. It is either of the *A*, *E*, or *O* class; as (1) מַלְכָה. (2) סֵפֶר, סִפֵּר, חֵלֶק.

(3) קָדַשׁ, קִדְּשׁ, קִדְּשׁ. In the *factitious* forms, the original vowel (if not of the *O* class) is mostly changed into Seghol by the influence of the furtive vowel, § 142. *d*.

§ 362. Segholate nouns may be divided into *three* classes, according to the original-vowels of their ground-forms; and may be called Segholates of the *A*, *E*, or *O* class.

[§ 363. *Notes on the paradigm of the A class.* (1) All these having Pattahh under their first radical for their *original* vowel, assume it in the suff. state, § 360. *b*. (2) The examples *b*, *c*, shew the manner in which the Gutturals influence the form of these Segholates, § 141.

(4) A few words belonging here, retain the *original* ground-form; e. g. גִּיּוֹן, שְׂוֹן, אֶרֶץ (not אֶרֶר), etc.]

[§ 364. *Notes on the E class.* (1) In such cases as *d*, *f*, *h*, we might naturally expect that the Tseri would be changed into Seghol, § 142. *d*; but Tseri often appears in the first syllable. (2) The examples *f*, *g*, exhibit the influence of ה Guttural; the example *h*, that of a *final* Guttural. Sometimes, however, Hhireq short is used in the const. and suff. plural of words Pe Guttural, like הִקְרִי from הִקְרָה. (3) The student must not fail to note, that although such nouns as קָבֵר, הִלָּךְ, etc., exhibit in the abs. state the same appearance as those of the *A* class, viz. מִלָּךְ, yet in the suff. state the difference in the *original* vowels is at once discerned; e. g. קָבֵר, קִבְּרִי, but מִלָּךְ, מִלְּכִי, etc.

(4) *Original* forms are sometimes found here; as הִטָּה, גִּרָּד, etc.

REMARK. Some nouns, by usage, are treated as belonging both to the *A* and *E* classes; e. g. הִדָּר, יִדָּד, etc., see Lex.]

[§ 365. *Notes on the O class.* (1) The examples *i*, *j*, exhibit Qamets Hhateph (in the suff. state), which corresponds to the Hholem of the abs. state. This Hholem, long and pure, is probably the vowel of the original form; as in קִשְׁתָּ *qōsht*. (2) In *k*, the influence of ה Guttural is seen. For the form of the suff. state פִּעְלָהֶם *pō-ōl-khēm*, see § 140. Sometimes this form appears without a Guttural; e. g. קִטְּבֵה, from קִטְּבָה, etc. (3) In *l*, a comp. Sheva is assumed under the first radical, in the plur. abs. and plur. light suff. state; an occurrence very rare among nouns of this class.

ANOMALIES. The nouns שִׁרְשָׁה, קִדְּשׁ, אֶהָל, exhibit some anomalies in regard to their vowels; plur. שִׁרְשִׁים *shō-rā-shīm*, קִדְּשִׁים

qō-dhā-shīm, אֶחָדִים, etc. Also בָּהֶן, נָגַה, נִבְּחָה, have anomalous plurals; see the Lex. on these words.

An original form here is קִשְׁטָה.]

[§ 366. *Segholates of verbs עוֹ and עִ*. (a) Those of the *A* class have two forms, viz. with middle ו (as in *m, n*), which out of the abs. state quiesces in Shureq or Hholem, as in the examples; or with middle י (as in *o, p*), which out of the abs. state quiesces in Tseri or Hhireq. The forms like מְלֹחֶה, מְלֹחֶה, with Qamets for a penult vowel without the influence of an accent, are *sui generis*, and belong only to Segholates with middle ו in proper Hebrew nouns. Some of the forms, like עֲרִיר, have a regular plural.

(b) Those of the *E* class all belong to Dec. I., and quiesce in Tseri or Hhireq; as דִּין, גִּיּוֹן, etc., the Segholate form not being admissible here.

(c) Those of the *O* class all quiesce in Hholem or Shureq in the singular, which belongs to Dec. I.; as *q, r*. But the plur. is occasionally regular; as in these examples. The form דָּוִד is equivalent to דָּוִד, and שָׁוֶר = שְׁוֶר. The same words sometimes have regular and irregular forms in the plural; e. g. דָּוִד, דָּוִדִים and דְּוִדִים.]

[§ 367. *Segholates derived from verbs בָּה*, imitate the Inf. Segholates. The root of verbs בָּה is properly בִּי or בּוֹ, § 280. Hence, as neither י nor ו at the end of a word will bear a furtive vowel before them (§ 120 *b*), so that we cannot write בָּהִי, בָּהִי, the form of the word is changed so as to accommodate the nature of the final י or ו, i. e. the Inf. Segholate form is chosen, and the final vowel becomes homogeneous with the Quiescent, § 117. 1. The examples *s—w* exhibit the modes of declining these peculiar nouns. They appear all of them to belong to the *E* or *O* class of Segholates. The paradigm exhibits the change which a pause-accent produces upon them. The examples *u, v, w*, exhibit the regular plurals which they occasionally form.

NOTE. The final quiescent י and ו here, do *not* make their vowel *immutable*. The general law of the vowel yields here to the law which respects the form of the noun in the suff. and plur. state. Forms like בָּהִי = בָּהִי, are not found in the suff. or plur. state, in our present Hebrew.]

[§ 368. *Infinitive Segholates*. So I would choose to call such as are *monosyllabic* in their ground-form, with the vowel after the second radical; which is the established form of the Inf. construct, so often

employed as a mere noun. The class of simple nouns with such forms as דָּבַשׁ, טָבַח, בָּאָר, is not large; but the Inf. forms of this kind are very numerous, and the majority of them take a Hholem, as קָטַל. The examples *x*, *y*, *z*, exhibit the modes of declining nouns of this sort; *yy* and *zz*, the method of declining the const. Infinitives. See also in Par. XXII. the Inf. with suffixes, etc.

NOTE. The reason of classing these nouns and Inf. forms among the Segholates, is, that in the suff. state, etc., they conform altogether to the model of Segholates.]

[§ 369. *Anomalous plurals of Segholates.* Of these there are a number, which in the plur. absolute take in the first syllable the vowel appropriate to the plur. construct; e. g. עֲשָׂרִים, עֲשָׂרָה instead of עֶשְׂרִים; so שְׁבַע, שְׁבָעִים; שָׁלוֹ, שְׁלֹשִׁים; דָּלָה, דְּלָלוֹ. Forms like שְׁקָמִים for שְׁקָמִים; חֲבָנִים for חֲבָנִים, etc., sometimes occur.

NOTE. In the plur. construct, Daghesth forte *euphonic* is not unfrequent; as חֲזָקִי for חֲזָקִי, עֲשָׂבוֹת for עֲשָׂבוֹת, § 77. Some other singularities of particular words are noticed in the lexicons.]

[§ 370. *Segholates with a paragodic הָ.* This is appended, like the light suffixes, to the original form of the word; e. g. אֶרֶץ, אֶרֶץ־הָ; גֶּרֶם, גֶּרֶם־הָ; לֵוִי, לֵוִי־הָ; טָבַח, טָבַח־הָ, etc., the tone uniformly remaining on the penult.]

Seventh declension.

§ 371. This comprises nouns with *Tseri* pure in the ultimate, (in a few cases with Hholem pure), which are either monosyllabic, or have the preceding vowels immutable.

§ 372. *Changes.* (a) The const. singular is generally like the absolute; in a few cases it exchanges final *Tseri* for *Pattahh*. (b) In case of accession, the final *Tseri* (and the Hholem also) generally falls away; except in the plur. abs. of monosyllabic words. (c) Before suffixes beginning with a consonant and taking the tone, the final *Tseri* is shortened into *Hhireq*, *Pattahh*, or *Seghol*, according to the nature of the word.

[§ 373. *Notes on the paradigm.* (1) This declension includes most of the active participles in their masc. forms, which are declined like *b*, *c*. The Part. of verbs הָ Gutt., are declined like *d*. (2) The

forms like *d*, *e*, with Pattahh final (instead of Tseri) in the const. state, are not confined to nouns לְ Guttural, but appear in several other nouns; e. g. מִסְפָּר, const. מִסְפָּר. It is peculiar here, that a number of nouns which take a final Pattahh in regimen, throw away the preceding Pattahh in such a case, and take a Hhireq; e. g. מִפְתָּח, מִפְתָּח; מִרְבֵּץ, מִרְבֵּץ, etc. Probably this is in order to avoid two Pattahhs in mixed syllables and in immediate succession, neither of which is furtive. (4) The example *e* presents Seghol before the consonant-suffix בָּם, etc.; as in some few cases is the usage. (5) The final Tseri in this Dec. is not unfrequently retained, in the plur. absolute, as though it were immutable. Usually it is retained in *monosyllabic* words; as in the examples *a* and *g*. Comp. § 358. 4.

(6) Some nouns, as בֵּר, זֶן, מֵת (obs. root), lose their vowel in the suff. state and when they receive an accession, as if they belonged to this declension; e. g. בְּרִי, זָנִים, מֵתִים.

(7) But few nouns which have final Hholem pure, are inflected in the manner of this declension; e. g. אֲשָׁפֵל, plur. אֲשָׁפְלוֹת; קִדְקִד, suff. קִדְקִדִּי. Peculiar is plur. בְּמוֹת, plur. *pluralium* בְּמֹתִים.]

Eighth declension.

§ 374. This includes all nouns, *which insert Daghesh forte in the final letter of the ground-forms when they receive an accession.*

§ 375. *Changes.* (a) The construct state is generally the same as the absolute; but before Maqqeph, ultimate long vowels are shortened. (b) Any accession causes the Daghesh forte of the final letter to appear; and if such accession takes the accent, the final long vowel (when pure) of the ground-form is shortened. (c) Penultimate vowels, if mutable, conform to the rules in § 132 seq.

The following classes of words fall under this declension:

(a) Nouns derived from verbs עָט, as חֶטֶא, עֵז, חֶזֶק, etc.; and also the participles of these verbs in Niphal, Hiphil, and Hophal. (b) Other words in which the penult letter is dropped, or assimilated to the final one; as לֵב for לִבָּב; Inf. בָּת for בָּתָה, etc. (c) Some words which are primitive or are derived from a Pilel form of verbs; as מִגֵּן, מִגֵּן, etc.

[§ 376. *Notes on the paradigm.* (1) In *a, b, c*, the const. state is generally with Pattahh. In a few cases where the ground-form is as **יָם**, Qamets is retained. (2) In *c* the exchange of Pattahh for Hhireq in the suff. state, e. g. **מִדְּרִי**, **מִדְּרִי**, is peculiar, and is found in but few cases. (3) In *d* the Tseri sometimes goes into Pattahh, as **בְּנִי**; **יָה** with suffix pronoun makes **יָהִי**, but with **הָ** parag. **יָהִי**. In like manner Seghol final goes into Hhireq short: as **בְּרָמָלִי**, **בְּרָמָלִי**. (4) In *e, f*, the short vowels may be either *u* or *o*, § 128 *b*. (5) Polysyllabic nouns regulate their ultimate and penult syllables in conformity with the laws of other declensions; as in the cases *g, h*, the former with a *pure* penult vowel, the latter with an *impure* one. (6) Nouns of the form in *i*, make the const. in **יָ**, except in the phrase **יָהִי יְהוָה**. Nouns in **יָ** double the Yodh when accession is made; as **יָהִי**, **יָהִי**.

NOTE 1. When the final letter is a Resh or a Guttural and cannot be doubled, the compensation for Daghesth excluded is as usual; see § 112. This brings the words in question within other declensions; e. g. **שָׂר**, const. **שָׂר** with light suff. **שָׂרִי** (for **שָׂרִי** § 112), plur. **שָׂרִים**, const. **שָׂרִי** etc. with Qamets immutable, i. e. the sing. belongs to Dec. II. *c, d*, and the plur. to Dec. I. But nouns like **לֵחַ**, const. **לֵחַ**, with suff. **לֵחִי** plur. **לֵחִים** (for **לֵחִים** § 112), belong to Dec. I., inasmuch as the vowel throughout is immutable.

NOTE 2. A few nouns belong to this declension in some of their forms, and to other declensions in others; e. g. **אַחַד**, **מִצְדָּרִים**, etc.; for which, see the lexicons.]

General Remark. Nouns of various declensions as to their vowels, belong to this declension. It is only the doubling of the final consonant, which makes the peculiarity of it. The vowel-changes are all governed by laws belonging to the general principles adopted respectively in other declensions.

Ninth declension.

§ 377. This comprises *all those words ending in **יָה**, which are derived from verbs **לָה***.

§ 378. *Changes.* (a) In the const. singular, final Seghol is changed to Tseri. (b) With suffixes, etc., the ending **יָה** is dropped. (c) Penultimate vowels, if mutable, conform to the usual rules respecting the vowel-changes.

§ 379. *Notes on the paradigm.* (1) It is only the final ending **יָה** which characterises this declension. The penult vowel may be *immutable*, as in *a*; or *mutable*, as in *b*. It is treated according to the

general laws of the vowel changes. (2) With suffixes, these nouns imitate the verbs from which they are derived, and throw away their final consonant and vowel, as in *a*, *b*. (3) The const. vowel Tseri, (*longer* than the Seghol of the ground-form), is altogether a peculiarity in the phenomena of declension.

NOUNS FEMININE.

Tenth declension.

§ 380. This includes *all nouns with the feminine ending* η_{-} *and the preceding vowels immutable.*

§ 381. *Changes.* In the const. state η_{-} becomes η_{-} ; before suffixes it becomes η_{-} or η_{-} . The plural is usually $\eta\eta$.

[§ 382. *Notes on the paradigm.* (1) In regard to the fem. ending η_{-} in the abs. state; although its vowel coalesces with a Quiescent, and on general grounds would be immutable, yet in this case the law of the vowels yields to the demands of case or relation, i. e. a change of the vowel is effected by a more imperious law, which requires a change in order to designate the relation in which the noun in question may stand to other parts of the sentence connected with it. (2) The reader will see that Qamets is retained under the penult letter, whenever it stands in a simple syllable; according to § 130.

Eleventh declension.

§ 383. This comprehends *all nouns with the fem. ending* η_{-} *and a mutable Qamets or Tseri in the penult syllable.*

§ 384. *Changes.* These are the same as in Dec. X.; except that here the vowel of the penult, being mutable, falls away in the const. state and before suffixes.

[§ 385. *Notes on the paradigm.* (1) The cases *a*, *b*, simply follow the analogy of Dec. X., with the exception, that the penult vowel undergoes the mutations which the general laws of declension demand. (2) In *c*, *d*, *e*, after the penult vowel falls away, there would remain two Shevas at the beginning of a syllable; which being impossible, a

new vowel arises, agreeably to § 137, § 138. (3) Many nouns of Dec. XI. as to the *absolute* state, out of this state conform altogether to Dec. XIII; so that only the abs. state belongs to Dec. XI., and all the rest to Dec. XIII. Such are *f*, *g*; and such are many words which are noted in the lexicons.]

[§ 386. REMARKS. (1) Many fem. nouns apparently belong here, but in reality to Dec. X., because the *penult* vowel is immutable; e. g. אֶלֶּה, תִּלְאָה, גִּזְלָה, בְּרִכָּה, etc.; all such a good lexicon notes.

(2) A few nouns (by usage) are employed as belonging both to Dec. X. and XI.; e. g. יָפֶה const. יָפֶה, with suff. יָפֶה־ Dec. X.; so נִבְלָה, with suff. נִבְלָה־ Dec. X., but commonly the const. is as נִבְלָה, with suff. נִבְלָה־, etc., of Dec. XI. The lexicons should designate such.]

Twelfth declension.

§ 387. This includes *all those fem. nouns in ה־ which are derived from Segholates of Dec. VI.*

NOTE. The feminine ending is attached to the *original* masc. form of the Segholate, as מִלְכָּה, original form מִלְכָּה, fem. מִלְכָּה; so that these nouns have the *appearance* of belonging to Dec. X.

§ 388. *Changes.* Nouns belonging here are declined exactly like those of Dec. X. in the *singular*; but the *plural* conforms to the model of the plurals in Dec. VI.

§ 389. *Notes on the paradigm.* (1) The example *a* is a derivate of the *A* class of Segholates; *b*, *c*, of the *E* class; *d*, of the *O* class. (2) The form in *e* exhibits the effects of Ayin Guttural upon the vowel-points of a word.

REMARK. There is a number of nouns which in appearance belong to this declension, e. g. מִצְנָה, מִצְנָה, etc., but which in reality belong to Dec. X. The plural at once distinguishes them; e. g. plur. מִצְנוֹת, not מִצְנוֹת, etc., as it would be in Dec. XII.]

Thirteenth declension.

§ 390. This includes all fem. Segholates in ת־ and ת־; i. e. *all those which have the tone on the penult and a furtive vowel in the final syllable.*

NOTE. The furtive vowel here is Seghol or Pattahh; and as it is *factitious* it appears only in the abs. and const. state. The *original*

abs. and const. states. From 3 to 10 however, the primitive forms are of the *fem.* gender; while the derivative forms (in תֶּשֶׁר and תֶּשֶׁרֶת) are of the *masc.* gender.

(b) From 11 to 19, the cardinal numbers are of the *compound* form, i. e. they are made up by joining the word עֶשֶׂר in the *masc.*, and עֶשְׂרֵה in the *fem.*, to the units. These numerals thus formed have no const. state, but are put in apposition with other nouns, or are used adverbially.

NOTE. The words עֶשֶׂר and עֶשְׂרֵה are found only in the above connections, and are evidently derived from עֶשֶׂר *ten*; somewhat like the termination *-teen* for *ten* in the English *thirteen, fourteen*, etc.

(c) From 20 to 90, the cardinal numbers are the *plural* forms of the corresponding *units*; except that the form for 20, is the plural of the form for 10. All these are of common gender, and have no construct state.

NOTE. When intermediate units are to be expressed, they may either precede or follow the tens; as $\text{שִׁבְעִים וְשִׁבְעִים} = 77$.

(d) *Hundreds* are expressed by the plural of the word מֵאָה preceded by the nine units; *thousands*, by the plural of אֶלֶף with the same units; *ten thousands* in a similar manner by the forms of רֶבֶב , רֶבְבָּה , רִבּוֹ or רִבּוֹא ; see in the Par. under D. E.

NOTE. In expressing a sum of *hundreds*, with intervening *tens* and *units*, the smaller numbers may either precede or follow the hundreds; as $\text{שְׁנַיִם וְשִׁשִּׁים וְשָׁנָה} = 162$ years, Gen. 5: 18; or $\text{שָׁנָה וְשִׁשִּׁים וְשְׁנַיִם} = 372$, Ezra 2: 4. The latter mode prevails in the later Hebrew.

In expressing *thousands* with intervening smaller numbers, the former are placed first; as $\text{שְׁמֹנֶת אֲלָפִים וְחֲמִשָּׁה מֵאוֹת וְשָׁמֹנֶת} = 8580$. Num. 4: 48.]

[§ 396. *Ordinal numbers.* The ordinal numbers extend only from *two* to *ten*. Beyond this last number, and sometimes also below it, the *cardinal* numbers are used as ordinals.

The ordinals are derived from the cardinals by annexing to them the termination ־י . Most of them likewise insert ־י before the final letter of the ground-form.

NOTE. The ordinals sometimes have a *fem.* form in ־ית , and

sometimes in יָה. In this shape, they are commonly employed to denote a *numeral part*; as עֲשִׂירִית, *the tenth part*.]

[§ 397. *Notes on the paradigm.* (1) The class *A* exhibits the usual forms of the cardinals from *one* to *ten*. The fem. אֶחָדָה is for אֶחָדָה. The form שְׁנַיִם is dual, as if from שָׁן; the fem. שְׁתַּיִם (for שְׁתַּיִם) is also dual, as from an obsolete root שָׁה. The Daghesh in שְׁתַּיִם is regarded as Daghesh lene, or rather as a Daghesh compensative for the נ which is dropped. (2) There is a dual form of masc. cardinals, which is used adverbially; as שִׁבְעָתַיִם *sevenfold*, Gen. 4: 15, 24, etc.; אַרְבַּעַתַּיִם *fourfold*, 2 Sam. 12: 6. (3) The plurals of some of these forms likewise appear; as אַחְדִּים, Gen. 27: 44; עֶשְׂרֹת *tens*, Ex. 18: 21, 25, etc. (4) A few of these cardinals are also found with suffixes; as שְׁנֵינוּ, *both of us*; שְׁלֹשָׁתֵכֶם, *ye three*, quasi *trias vestrum*.

(5) The class *B* presents the forms of cardinals from *eleven* to *nineteen*. Those for *eleven* and *twelve* have *two* forms; and שְׁנַיִם and שְׁתַּיִם coincide with the Aramaean dual. The form עֶשְׂרֵי שָׁמֹנֶה, *eighteen*, occurs once, Judg. 20: 25.]

[§ 398. *Method of notation.* The Hebrews made use of the letters of the alphabet, in order to denote numbers. Like the Greeks, they divided the letters (including the final ones) into three classes; of which the first denotes *units*, the second *tens*, the third *hundreds*. After 400 the *final* letters were sometimes employed, as in the paradigm. To express thousands and higher numbers, they began the alphabet anew, placing two dots over each letter. When more than one letter was employed, the accent called *Garshayim* or *double Geresh* was sometimes used to mark them as numerals. In designating *composite* numbers, the letters which represent the larger numbers are placed *first*; as ח"ט=429; ד'קצ"ח=4898; א'תקל"ה=1835.

NOTE. *Fifteen* is denoted by ט"ו=9+6=15; never by י"ה, because this last is the contraction for the word יְהִיָּה.]

ADJECTIVES.

§ 399. Hebrew adjectives have no peculiar and appropriate forms, but *only* such as are common to nouns. The fem. form of the adjective is derived from the masculine, in the same manner as the fem. nouns, § 323. The dual number does not occur here.

Whatever has been said of the forms of *nouns*, in the preceding sections, applies also to *adjectives*; so that the latter do not need to be treated of separately.

NOTE. Comparison in adjectives is formed by *periphrasis*, for which see § 454 seq. The const. state of adjectives appears most frequently when they are used as nouns, or with a noun understood; as יִשְׂרָאֵלִי-יָלֵב *the upright of heart*, Ps. 7: 11.

PARTICLES.

§ 400. Under the general appellation of *particles*, are comprehended *adverbs*, *prepositions*, *conjunctions*, and *interjections*.

§ 401. Like nouns, some of these are *primitive*, but most of them *derivative*. Of the derivatives some have an ending appropriated solely to the form of particles, as אֱמֵנָם *truly*, from אֱמֶת *truth*; while most retain the form of verbs, nouns, or pronouns.

NOTE 1. *Compound* words are more frequent among particles, than among the leading parts of speech. *Apocope* is also more common; all the prepositions, etc., which consist of only one letter, being doubtless apocopated words; as לְ for אֶל, מִן for מִן, etc.

NOTE 2. The older grammarians have, for the most part, considered all the particles as *derivative* nouns; but this is hardly probable, as primitives are found in all other parts of speech. It is, however, very difficult to draw the exact line between the primitive and derivative forms, as the etymology is often much obscured by the changes which the particles have undergone.

ADVERBS.

[§ 402. Some *derivative* adverbs have appropriate endings; e. g. (a) In כֵּן; as אֱמֵנָם *truly*, from אֱמֶת *truth*. (b) In מֵאֵל; as פְּתָאֵם *suddenly*, from פָּתַע *the wink of an eye*. (c) In שֵׁנִית; as שְׁנִייתָא *a second time*. (d) In אֲזַי; as אֲזַי, from אָז *then*.]

[§ 403. Many *derivative* adverbs have the forms of other parts of speech; e. g. (a) Of nouns with a preposition; as לְפָנֵיךְ *before*, מֵעֵלָּה *upwards*, etc. (b) Of nouns in the Accusative, either sing. or plural; as sing. בְּטָחָה *securely*, plur. בְּטָחָה *uprightly*. Some of these forms are no longer used as nouns; as אֵינָן *not*. (c) Of adjectives; as masc. טוֹב *well*, fem. מְהֵרָה *quickly*, plur. נִזְרָאוֹתָא *fearfully*, in the const.

state רַבָּה *much*. These are used in a neuter sense, like *multum*, πολλὰ, etc. (d) Of the Inf. absolute, especially in Hiphil; as עוֹד *again*, literally *redeundo*, הַרְבֵּה *much* lit. *multiplicando*, הַשִּׁבֵּט *early*. Sometimes with a preposition; as גְּרֹב *abundantly*. (e) Of pronouns; as זֶה *here*, מֶה *how*, etc.]

[§ 404. Some adverbs are compounded of other words. (a) Of prepositions and adverbs; as עַל-כֵּן *wherefore*, עַד-אַנִּי *how long?* (b) Of two adverbs; as אֵיפֶה *where*, from אֵי and פֶּה, etc.]

[§ 405. Several adverbs receive after them *verbal* suffixes; in which connection the suffixes are generally in the Nom. case; e. g. עוֹדְךָ *I [am] yet*, עוֹדְךָ *he [is] yet*; אֵינֶךָ *he [is] not*; אֵיךָ *where [is] he?* Gen. 3: 9, אֵיכָּה (for אֵיךָ) *where [art] thou?* The suffixes are usually those with an epenthetic Nun, which belong to the Fut. tense.]

PREPOSITIONS.

[§ 406. Four prepositions, כִּי, כִּן, לְ, מִן (מִ), consisting of only one letter, are united with the words which they govern. Probably they are all derivatives of roots which were of a more complete form. This is certain as to מִן (which comes from מָנַן), and probable as to the others; see the articles in the lexicon. For the various vowel pointing of these prepositions, see § 152. b.

[§ 407. Derivative prepositions making words by themselves, (and most of them are of this kind), have the forms of other parts of speech; viz. (a) Of nouns sing. in the Acc. case, or const. state; as יָעַן *causá, on account of*, בְּנֵי *before*, תַּחַת *under*, etc. (b) Of nouns plural in the const. or suff. state; as אֵל *to, for*, אֱלִי poetic; מִן, מִי, etc. Several prepositions take suffixes of such a form as are usually attached to the plural, as well as such as are attached to the singular; as תַּחַת, תַּחְתִּי, תַּחְתֵּי, but also with sing. suff. תַּחְתָּם; so אֵלָיו, *to him*, etc. In like manner עַל *upon*, plur. const. עָלַי poetic, with suff. עָלַי, עָלֶיךָ, עָלֵיכֶם. (c) Of nouns in the const. state with prefix-prepositions; as בְּנֵי *by*, לְפָנֵי *before*, etc. (d) Of adverbs with prefix-prepositions; as בְּלִיתִי *without*, מֵאָז *since*, etc. (e) Of adverbs followed by a preposition, so as to denote but one idea; as סָבִיב *around*, מֵעַל *above*, חוּץ מִן *without*, etc. (f) Of a double preposition; as מֵעֵם *from with*, מִבֵּין *between*, תַּחַת אֵל *under*; like the French *d'aupres, de chez*. (g) Of a paragogic letter or suffix, viz. תָּ- *towards, to*; as סְדֹמָה *towards Sodom*, אֶרֶצָה *to the ground*, etc. So also הָ- and הַ-

in a few cases ; as סִינֵה to *Syene*, Ezek. 29 : 10 ; נֹב to *Nob*, 1 Sam. 21 : 2.

NOTE. Prepositions take *noun-suffixes*, in the manner of both sing. and plur. nouns; very seldom are *verbal-suffixes* appended to them, like תחתני, תחתיה, בעדני, etc.]

[§ 408. Several prepositions and particles are united with the pronouns in a peculiar way. The following table exhibits a view of these peculiarities.

[illegible]

אֶת of the Acc.		אֶת with.	
אֶתְּךָ, אֶתְּךָ	אֶתְּךָ	אֶתְּךָ	אֶתְּךָ
אֶתְּךָ (אֶתְּךָ)	אֶתְּךָ	אֶתְּךָ (אֶתְּךָ)	אֶתְּךָ
אֶתְּךָ	אֶתְּךָ
אֶתְּךָ	אֶתְּךָ, אֶתְּךָ	אֶתְּךָ	אֶתְּךָ
אֶתְּךָ	אֶתְּךָ, אֶתְּךָ	אֶתְּךָ

Notes on the paradigm. (1) The suff. ך sometimes takes the parag. ה־; e. g. בָּךְ = בְּךָ, לָךְ = לְךָ, etc. (2) Before suffixes, כֹּ requires the parag. מוֹ as a union-syllable; as in the table. (3) מִן becomes מִמֶּךָ (= מִמֶּךָּ i. e. מִן doubled) before most of the pronouns; not before all, e. g. מִבָּכֶם = מִבְּכֶם, etc. (4) ׀ the sign of the Accus., (also standing sometimes before other cases, § 427. Note 2), in union with pronouns, always assumes the form אֶת, or (as it is often written *plené*) אֹת. (5) אִתְּ (*with*) appears to be derived from אִתְּךָ, which is a derivate of

אָנֶה *to approach*; see Ges. Lex. It is imitated throughout, in its Daghesh and its mode of taking suffixes, by עִם *with*; as עִמִּי, עִמָּךְ, etc.

NOTE. The parag. forms, הֵנָּה, הִנֵּה, take prepositions without change; as בְּהֵנָּה, בְּהִנֵּה, מִהֵנָּה, etc.]

CONJUNCTIONS.

[§ 409. Of *primitive* conjunctions there are only a few; and most of these are monosyllabic. *Derived* conjunctions have the forms, (a) Of pronouns; as אֲשֶׁר (שֶׁ) *because, that*, like *ὅτι, quod*, etc. (b) Of pronouns preceded by prepositions; as יַעֲן-אֲשֶׁר *because*, עַד-אֲשֶׁר *until*, etc. (c) Of a double conjunction; as גַּם כִּי *although*; אֲבָם כִּי *but, unless*.]

INTERJECTIONS.

[§ 410. Interjections being exclamations expressive of joy or sorrow, are for the most part *primitive*.

Derived interjections have the forms, (a) Of verbs in the Imperative, both of the sing. and plur. forms; as הָבֵה *age!* plur. הָבוּ, from יָהַב; הֵחֵס *hush, be still!* plur. הִסּוּ in Piel, from הָסָה; רֵאָה *idou', ecce!* (b) Of nouns; as אֲשֶׁרִי *O the blessedness of!* הָלֵיָהּ *far be it from, God forbid!* בִּי *O hear*; רַב *enough, hold!*

NOTE. The interjection הֵיָהּ takes after it *verbal* suffixes in the Nom. case; as הֵיָנִי, הֵיָנִי *ecce ego!* הֵיָךְ *ecce tu!* etc.]

PART IV.

SYNTAX.

In the syntax *etymological* arrangement is not followed, but that which is most convenient and simple in the natural order of sentences.

ARTICLE.

The article in Hebrew, like that in Greek, seems originally to have been a *demonstrative* pronoun, *this, that*; and sometimes to have been used also as a *relative* pronoun; in both which senses it is occasionally employed in our present Heb. Scriptures; see § 412. Note 1.

Insertion of the Article.

§ 411. In general the Hebrew article (§ 162), like *the* in English, is used in speaking of a definite, before-mentioned, well known, or monadic object.

E. g. הַמֶּלֶךְ *the king*; Gen. 2: 7, הָאָדָם *the man* before mentioned; הַשֶּׁשׁ *the sun*; הָאָרֶץ, etc. But in *poetry*, definite objects are often designated without the article; as Ps. 48: 3, 'the city *הַגָּדֹל* of the great king;' Ps. 72: 1. In a similar manner the earlier Greek poets omit the article where the Attic prose writers insert it.

§ 412. The article is commonly (but not always) used in cases such as the following, viz.

(a) Before a noun in the Genitive, when the first noun requires the article.

E. g. מְלָכֵי הָאָרֶץ *the kings of the land*; אֲנָשֵׁי הַמִּלְחָמָה *the men of war*, i. e. the warriors.

(b) Before a noun of multitude in the singular.

E. g. הָרָשָׁע *the wicked*, הַצְדִּיק *the righteous*, הַכְּנַעֲנִי *the Canaanite*.

(c) Before generic nouns, when used with a particular, individual signification.

E. g. הַנָּהָר *the river*, i. e. the Euphrates; הַמִּדְבָּר *the desert*, i. e. the Arabian desert; הַשָּׂטָן *the adversary*, i. e. Satan, ὁ διάβολος.

(d) Often before the Vocative.

E. g. הַשָּׁמַיִם *O heavens!* הַיָּם *O sea!* Frequently omitted in poetry.

NOTE 1. The article is sometimes used as a pronoun, either demonstrative or relative; e. g. הַיּוֹם *this day*, הַלַּיְלָה *this night*, הַהִנֵּה *this time*. So also Jos. 10: 24, 'the warriors הַהֵלְכוּ אִתּוֹ *who accompanied him*;' Judg. 13: 8, 'the child הַיּוֹלֵד *which is born*;' etc.

NOTE 2. The Hebrews sometimes joined the article with a noun which we should use in an *indefinite* signification (prefixing the article *a* or *an*); e. g. 1 Sam. 17: 34, הָאֶרֶץ *a lion*; Num. 11: 27, הַנַּעַר *a youth*; Ex. 2: 15, הַבְּאֵר *a well*, etc. So in Is. 7: 14, הַעַלְמָה may, in conformity with such usage, be rendered *a virgin* and not *the maiden*, as Gesenius and others have translated it. It should be remarked, however, that we can hardly believe the Hebrew article to have been employed, in cases where to the mind of the writer the object was wholly *indefinite*. E. g. Gen. 19: 11, 'he smote them בְּסִגְנוֹתָם (for בְּהִסְגָּנוֹתָם) *with blindness*; not *a blindness* (as we might say), but *the blindness*, i. e. the disease of blindness; just as we say, *the pestilence*, *the plague*, etc. So in those cases where we employ the *indefinite* article *a*, in translating Hebrew words with the article הַ, it seems quite probable that circumstances rendered the object *definite* in the mind of the writer. Such may have been the case in regard to the prophet's mind, in Is. 7: 14.

Where a properly *indefinite* sense is designed to be expressed, the article is omitted; as Job 1: 1, 'there was אִישׁ *a man*.'

NOTE 3. The indefinite article *a* or *an*, is sometimes expressed by אֶחָד *one*; as 1 Sam. 1: 1, 'there was אִישׁ אֶחָד *a man*,' etc. 1 Sam. 16: 18. 25: 14. Job 2: 10. Ex. 29: 3. 1 K. 19: 4. This construction is usual in Chaldee and Syriac. So in Greek, Matt. 21: 19, συκῆ μίαν, *a fig-tree*; Mark 14: 51, εἷς τις νεανίσκος, *a certain young man*, etc.

Omission of the article.

§ 413. (1) Proper names, especially those of persons, countries, rivers, mountains, and places, frequently omit it, although they might have it.

There are so many exceptions to the omission, that it can by no

means be regarded as a general principle of the language. Thus בְּרַת *the Euphrates* always omits the article, but הַיַּרְדֵּן *the Jordan* almost always has it. So סִינַי *Sinai*, צִיּוֹן *Sion*, etc., are always without it; but הַלְבָּנוֹן *Lebanon*, הַכַּרְמֶל *Carmel*, etc., usually with it.

(2) It is omitted before a noun in the const. state followed by a Genitive.

E. g. דְּבַר יְהוָה *the word of Jehovah*, instead of יְהוָה דְּבַר. But there are some exceptions here, which shew that the usage is variable. Thus (a) When the following Gen. is a proper name which excludes the article, the *first* noun may take it; as Gen. 31 : 13, הָאֵל בֵּית-אֵל, *the God of Bethel*; Gen. 24 : 67, הָאֹהֶלֶת שָׂרָה, *to the tent of Sarah*. (b) So where two Genitives come together; as Ezek. 45 : 16, כָּל הָעָם, *all the people of the land*. (c) In some other cases also, it is used without any such reasons; e. g. הַכֹּתֶנֶת יָשָׁם, *the coat of fine linen*, Ex. 28 : 39; הַמִּזְבֵּחַ הַזָּהָבִי, *the altar of brass*, 2 K. 16 : 14. Jer. 32 : 12 (comp. v. 11). Ps. 123 : 4. In most cases, of such nature, the Genitive relation that follows is designated by הַ, § 421. d.

(3) Before a noun which has a suffix pronoun.

But here also the article is sometimes used, especially before a word in the Genitive, or for the sake of emphasis, etc.; as Josh. 7 : 21, בְּתוֹךְ הָאֹהֶלִי, *in the midst of my tent*, Mic. 2 : 12. Lev. 27 : 23. Before participles with a suff. pronoun, the article is very common; Deut. 13 : 6, 11. 8 : 14—16. 20 : 1. etc.

Note. Before the predicate of a sentence, it is more usually omitted; but still, it is often inserted when *definiteness* is required.

General Remark. In all the cases where the article is omitted, and in which the object still is *definite*, either the nature of the thing itself, or of its adjuncts, marks that definiteness. E. g. in No. 1. above, a *proper* name makes the noun *definite*; in No. 2, the following Gen. makes it *definite*; in No. 3, the pronoun does this; and so in other cases of omission which from their nature are *definite*. The reader will see, moreover, that there are scarcely any cases in which the omission of the article is uniformly a matter of necessity.

Article before adjectives.

§ 414. (1) In general where a noun has the article, the adjective or pronoun-adjective agreeing with it, must also have the article.

E. g. Gen. 10 : 12, הַגְּדוֹלָה הַיָּבֵר *the great city*; Num. 11 : 34, הַמָּקוֹם הַזֶּה, *this place*. But this principle is not uniform; for sometimes the noun has an article, and the adjective omits it; as Gen. 29 :

2, הָאֶבֶן הַגְּדוֹלָה, *the great stone*; 2 Sam. 6: 3, הָעֲגֹלָה הַחֲדָשָׁה, *the new wagon*.

(2) The article is usually *omitted* before adjectives,
(a) When the noun to which the adjective belongs, omits the article; i. e. כֶּבֶשׂ אֵלֶיָּה, *a tame lamb*, etc.

NOTE. But when the noun omits an article required by the sense, merely through the influence of a suffix pronoun, or of a Gen. which follows it, the adjective which belongs to it may still take the article; as 2 Chr. 6: 32, שֵׁמֶךָ הַגָּדוֹל, *thy great name*; Deut. 11: 7, מַעֲשֵׂה הַיְּהוָה הַגָּדוֹל, *the great work of Jehovah*.

(b) When the adjective is the predicate of a sentence, the article is usually omitted.

E. g. טוֹב הָאֱלֹהִים, *God is good*, בְּרוּךְ הַשֵּׁם יְהוָה, *the name of Jehovah be blessed*. Compare § 413. 3. Note.

N. B. Practice is *not uniform* in regard to the article, in any of the cases under § 414. Instances are not rare, where the noun omits the article (without any of the reasons for it assigned in § 413 above), and the adjective still has it; e. g. 1 Sam. 19: 22, בּוֹר הַגָּדוֹל, *the great cistern*; Jer. 38: 14. 46: 16. 50: 16, etc. In some cases apparently of this nature, the article is to be rendered as a pronoun; e. g. גִּדָּר הַדְּחוּוְיָה, [like] 'a wall *which* is tottering.'

NOUNS.

Case absolute.

§ 415. By this is meant, the case of a noun or pronoun which stands in the beginning of a sentence, without any verb or predicate directly belonging to it. The case absolute is more commonly, but not always, of the form of the Nominative.

§ 416. *Modes of construction.* (a) When the noun in the case absolute is the real subject of the sentence which follows, a Vav copulative succeeds it; as Job 36: 26, מִסְפַּר שָׁנָיו וְלֹא חֶקֶר, 'as to the number of his years, surely there is no computation,' i. e. his years cannot be computed. (b) The case absolute is sometimes used where the

sense requires an *oblique* case, and then the oblique case is most commonly made by a pronoun; e. g. Ps. 18: 31, הַיָּאֵל תָּמִים דְּרָכּוֹ, 'as to God, perfect is the way of him,' i. e. the way of God is perfect, where as to the sense the Gen. of הַיָּאֵל is required; for the Accusative, Ps. 74: 17, קָנִיץ יָחִירָה אֶתֶּהּ יִצְרָתָם, 'as to summer and winter, thou hast made them.' So Jer. 6: 19, תּוֹרָתִי וַיִּמָּאֲסוּ בָּהּ, 'as to my law, they have abhorred it.' (c) Sometimes a participle is joined with the Nom., like the Engl. case absolute; as 1 Sam. 2: 13, זָבַח בֶּל-אִישׁ, 'any man offering a sacrifice, the servant of the priest came, etc.' 1 Sam. 9: 11. Gen. 4: 15.

Note. Pronouns are often found in the case absolute, as well as nouns.

§ 417. The case absolute is sometimes made, (a) By the Acc.; as Gen. 47: 21, אֶת-הָעָם, 'as to the people, he led them from one town to another.' So in Ezek. 10: 22, מִרְאֵיהֶם וְאוֹתָם, as to their appearance and themselves. (b) By the Dat.; as Ps. 16: 3, בְּקִרְוָשִׁים, 'as to the saints who are in the land, all my delight is in them.' See the same, or at least the like sense to לְ before nouns, in Ezek. 10: 13. Gen. 31: 43. 1 Sam. 9: 20. (c) By the Abl.; as Gen. 2: 12, מִצֵּץ הַדָּעַת טוֹב וְרָע, 'in respect to the tree of knowledge of good and evil, thou shalt not eat of it,' etc.

CASES RELATIVE.

§ 418. Declension in the Latin or Greek sense of the word, the Hebrew has not. The *case* of a noun is marked therefore, as in English, either by the relation which it sustains to the sentence, as *subject*, *object*, etc.; or by its relation to some specific part of it, as *regimen* or *const.* state; or by prepositions connected with it, either expressed or understood.

Nominative. case.

§ 419. This is generally known by its being the *subject* of a sentence.

Such a subject may be either one noun or several, either sing. or plural; and the nouns may be of the ground-form, or in the state of regimen which belongs also to all *cases*, § 434. See also § 426. **Note 1.** § 427. **Note 2.**

Genitive case.

§ 420. This is most commonly made by a noun or adjective preceding it in the const. state, § 332 seq. The noun itself which is in the Genitive, undergoes no change of form.

NOTE. The Gen. is nearly always placed immediately *after* its antecedent, i. e. the noun, etc., which causes it to be put in the Genitive; but in a few cases, some word closely connected with the clause is inserted between the Gen. and its antecedent. Thus Gen. 7: 6, מַבּוּל הָיָה מֵהַמַּיִם, *a flood of waters was*, [Heb. a flood was of waters]; Hos. 14: 3, כָּל-תַּשָּׁא עֲוֹן, *thou wilt forgive all transgression*, [Heb. all thou-wilt-forgive transgression]; Is. 40: 12. Job 15: 10. Is. 19: 8. One can scarcely refrain from believing that such cases, so contrary to the common usage of the Hebrews, must have originated from error in transcribing.

§ 421. Besides the usual method of expressing the Genitive, as designated in § 420, it is often marked by the particle לְ, *to, belonging to, of*.

In many cases the expression of a Gen. is needed, where no noun preceding it in regimen is employed, or where the usual form of regimen would mark a closer connection than the writer designed, or where the preceding noun is so conditioned as to render the usual form of regimen undesirable or inexpedient. In all such cases, the Hebrews usually expressed the Genitive by the use of לְ. E. g.

(a) Where the preceding noun is omitted; as לְדָוִד, [a psalm] *of David*, (this is called לְ *auctoris*); so where בֶּן (son) is omitted, as יַחְרָעַם לְעִגְלָה, *Ithream, [the son] of Eglah*.

(b) Where the first noun is an *indefinite* one, the second a *definite* one; as בֶּן יֵשׁוּעַ *a son of Jesse*, (בֶּן-יֵשׁוּעַ would be, *the son of Jesse*). 2 Sam. 9: 3. 1 K. 2: 39. 2 Sam. 2: 8 לְשָׂאֵל . . . יֵשׁוּעַ, *a leader of Saul's*. Is. 37: 13. Num. 1: 4.

(c) When several nouns follow each other in succession, where the sense of the Gen. is required, it is usual to put לְ before the second Gen. case; e. g. חֶזְקֵת הַשָּׂדֶה לְבֹאֵז, *a field-portion of Boaz*, (in the const. state it would mean, *a portion of the field of Boaz*), Ruth 2: 3.

NOTE. In such cases, however, וְ is very often inserted before the לְ, e. g. Ruth 4: 3. Gen. 41: 43. Cant. 1: 1. Ezra 1: 5.

Judg. 3 : 28. 12 : 5. 1 K. 15 : 20. 22 : 31, et saepe. See *General Remark* below.

(d) As the article is usually omitted before the first of two nouns in regimen (§ 413. 2), so where it is inserted because the sense imperiously demands it, the following Genitive is usually made by הַ, in order that the form of regimen may be dispensed with in respect to the first noun. E. g. 1 K. 4 : 2, אֲמָלָה הַשָּׂרִים אֲשֶׁר לוֹ, *these are the princes which were his* (Solomon's); 1 Chron. 11 : 10, הַגִּבּוֹרִים אֲשֶׁר לְדָוִיד, *the heroes who were David's*. 1 Chron. 11 : 11. 27 : 31. Ruth 2 : 21. 2 Sam. 14 : 31. Gen. 24 : 9. 47 : 4, et alibi saepe.

Note. In nearly all cases of this nature, the article is expressed before the preceding noun. In poetry there are a few exceptions, by virtue of poetic license.

(e) When a Genitive by anticipation precedes its natural place, it is made by הַ; e. g. Jer. 22 : 4, הַדָּוִד עַל כִּסְאוֹ, lit. *of David on his throne*, i. e. on the throne of David.

(f) When an adjective intervenes between the first and second noun; e. g. בֶּן אֶחָד בְּאַחֲמֵלֵךְ, *a son of Ahimelek*; especially after a numeral, as Hag. 1 : 1, בְּשָׁנָה שְׁתַּיִם לְדָרְיוֹשׁ, *in the second year of Darius*. Gen. 7 : 11. 1 K. 3 : 18.

(g) In designating time, after a numeral when יוֹם etc. is omitted; Deut. 1 : 3, בַּאֲחָד בַּחֹדֶשׁ, *on the first [day] of the month*. Ezek. 1 : 2.

(h) In describing the materials of which a thing consists; e. g. Ezek. 1 : 11, כִּלְיִם זָהָב, *vessels of gold*. Lev. 13 : 48.

GENERAL REMARK. It will be seen by a careful inspection of the above examples, that the Hebrew very often admits a Gen. relation to be expressed, *without the form of regimen*. Strictly speaking, however, there is no case of this sort which does not admit of another solution, viz. one which resembles the Greek, Latin, and French methods of expressing *possession* or *property*; e. g. ἐστὶ μοι, *est mihi*, c'est à moi. The later Hebrew, which frequently employs אֲשֶׁר לְ to express a Gen. relation, proffers the solution in question. Thus הַדָּוִד is an elliptical expression for אֲשֶׁר לְדָוִיד; מְזֻמּוֹר אֲשֶׁר לְדָוִיד is used instead of אֲשֶׁר לְדָוִיד; הַצֹּפִים לְשָׂאוֹל; הַצֹּפִים אֲשֶׁר לְשָׂאוֹל, etc. The very frequent cases where אֲשֶׁר is actually employed in this way, point us of course to such an obvious solution.

As to the לְ auctoris (*a* above), however, Gesenius solves it by rendering לְ *by, through*, thus designating the efficient cause; which seems to be well supported by analogies. See his Lex. art. לְ.

§ 422. In Hebrew, the Gen. frequently stands where we might naturally expect *apposition*.

E. g. נְהַר פָּרָה, *the river of Euphrates*, i. e. the river Euphrates; 1 K. 10: 15, אֲנָשֵׁי הַתְּחָרִים, *the men of the merchants*, i. e. the merchant-men.

§ 423. The Gen. frequently follows such adjectives or participles, as express qualities belonging to the subject designated by such Genitive.

E. g. 2 Sam. 4: 4, בְּיָדוֹ רַגְלָיו, *lame of feet*, i. e. in his feet; Ps. 24: 4, נָקִי בְּיָדָיו, *pure of hands*, i. e. of pure hands; Prov. 6: 32, חֲסֵר-יָלֵב, *deficient of [in] understanding*. So in Latin, *integer vitæ scelerisque purus*, etc.

§ 424. *Significations of the Genitive.* This case marks a great variety of relations and dependencies in Hebrew; which are generally comprehended in the expressions, *Gen. of the subject*, and *Gen. of the object*.

NOTE. These two designations, viz. *the Gen. of the subject and the object*, do not by any means convey an adequate idea of all the various relations which the Gen. sustains or expresses. These may be better distributed thus: viz. (1) *Genitive of the subject*; e. g. חֲמַת יְהוָה, *the anger of Jehovah*, i. e. the anger which he feels, or of which he is the subject. This is frequent. (2) *Genitive of the object*; e. g. Prov. 1: 7, יְרֵאת יְהוָה, *the fear of Jehovah*, i. e. the fear of which Jehovah is the object; Prov. 20: 2, אֵימַת מֶלֶךְ, *the terror of the king*, i. e. the terror of which the king is the object, (this may be ranked under No. 5); זְכוֹרְךָ, *the memory of thee*, i. e. of which thou art the object. This class of meanings is of wide extent. (3) *The Genitive of possession*, not merely as property, but as quality, attribute, etc. etc.; e. g. יַד יְהוָה, *the hand of Jehovah*, i. e. which belongs to him; נַפְשׁ דָּוִד, *the soul of David*. (4) *The Genitive of material*; e. g. כִּלְיֵי כֶסֶף, *vessels of silver*, i. e. made of silver, Ex. 11: 2. (5) *The Genitive of cause (Genitivus auctoris)*; 1 Sam. 14: 15, חֲרֹדֶת אֱלֹהִים, *the terror of God*, i. e. which God inspires, or of which he is the author; Ezek. 12: 19, חַמַּס הַיֹּשְׁבִּים, *the injury of the inhabitants*, i. e. the injury of which the inhabitants were the cause or authors. There is a great variety of shades under this head of meaning. (6) *The Genitive of consequence*; e. g. Ezek. 35: 5, עֲוֹן קֶץ, *the sin of the end*, i. e. the sin which is fol-

lowed by consummation or destruction. (7) *The Gen. of special relation* ;* e. g. Is. 54 : 9, מַי נֹחַ, *the waters of Noah*, i. e. to which Noah stood related, viz. as described in the history of the flood, or waters in the time of Noah ; 1 Sam. 16 : 26, חֶמֶד לֶחֶם, *the ass of bread*, i. e. the ass, which carries bread. There is a great variety here. (8) *The Genitive of quality* ; i. e. אֲמֵרֵי אֱמֶת *words of truth*, i. e. true words. This is a widely extended usage ; see § 445. Other divisions of meaning conveyed by the Gen., might be added ; but these are the leading ones. The attentive reader of the Scriptures will soon find, that the *Genitivus subjecti et objecti* is very far from expressing all relations designated by this case ; and indeed, that no formal divisions can reach all the niceties of the examples which now and then occur. In fact, almost every and any kind of relation of one thing to another, is expressed by the Genitive case.

§ 425. Sometimes the Genitive following an adjective, is used as a noun of multitude, and the adjective then denotes a part of this multitude.

E. g. Prov. 15 : 20. 21 : 20, בְּסִרְיָאָדָם, *the foolish of men*, i. e. foolish men ; 1 Sam. 17 : 40, 'five אֲבִיָּים חֲלֹקִים, *smooth of stones*,' i. e. smooth stones ; Job 41 : 7, אֲפִיקֵי מַגִּנִּים, *the strong of shields*, i. e. strong shields.

Dative case.

§ 426. This case is marked by לְ signifying *to* or *for*.

NOTE. In a few cases לְ stands before a Nom. ; as 1 Chron. 3 : 2, 'the third was אֶבְשָׁלֹם, *Absalom*.' Sometimes before the Acc. ; as Ezra 8 : 16, 'I sent לְאֶלְיָצָר, *Eliezer*.' Lam. 4 : 5. 1 Sam. 3 : 30. Job 5 : 2. The latter usage is common in Syriac.

NOTE 2. The Dative case is very common after the verb הָיָה, either implied or expressed, when it signifies *possession, belonging to* ; like *sum* put for *habeo* in Latin.

Accusative case.

§ 427. This is sometimes designated by אֶת, אֶת־ ; otherwise it is without any distinctive sign.

NOTE 1. The use of אֶת with the Acc. is limited, (a) To nouns

* All Genitives express *relation*, and this name might therefore be given to all. But as more *specific* names are here assigned to other Genitives, I have used *special relation* to designate a *sui generis* connection which I can find no other word satisfactorily to express.

with the article. (b) To nouns having a Gen. or suffix after them. (c) To proper names. Consequently it is used only in cases where a *definite* idea is conveyed by the noun. But in poetry, this usage is not observed with any strictness.

NOTE 2. Sometimes אַח is used before the Nom.; as 2 K. 6 : 5, וְאֶת-בְּרִזָּל, *and the iron* fell into the water.' Especially before the Nom. of *passive* verbs; as Gen. 17 : 5, אֶת-שְׁמִי, 'thy name shall no more be called Abram.' Sometimes before the Nom. of *neuter* verbs; as 2 Sam. 11 : 25, אֶת-הַדָּבָר הַזֶּה, 'this matter, may it not displease thee;' Ezek. 35 : 10, אֶת-שְׁנֵי הַגּוֹיִם, 'the two nations are mine.' See אַח in the Lex. All these, however, may be solved by the case *absolute*.

§ 428. *Use of the Accusative case.* This commonly, as in other languages, denotes, (1) The *object* of a transitive verb. (2) In a great number of cases, it forms *adverbial* designations of time, place, measure, etc. (3) It is also used in all those cases where the Greeks understand *κατά*, and the Latins, *secundum*, *quoad*, etc. E. g.

(a) Place whither; as 2 Chr. 20 : 36, לָלֶכֶת תִּרְשִׁישׁ, *to go to Tarshish*. (b) Place where; as Gen. 18 : 1, פֶּתַח-הָאֹהֶל, *at the door of the tent*. (c) Time when and how long; as עָרַב, *in the evening*; בֹּקֶר, *in the morning*. So Gen. 27 : 44, יָמִים אֲחָדִים, *during certain days*. (d) Measure; as Gen. 7 : 20, 'the waters rose fifteen אַמָּה *cubits*.' (e) The material, from which any thing is made; as Gen. 2 : 7, 'God formed man עֲפָר, *of dust* from the earth;' § 511. Note. (f) Cases where *κατά* is said to be *implied* in Greek; as 1 K. 16 : 23, 'lame אֶת-רַגְלָיו *as to his feet*;' Ps. 3 : 8, 'thou hast smitten all thine enemies לְגִחִי, *as to [on] the cheek bone*.' (g) Cases where a noun is taken in an adverbial signification; as Deut. 23 : 24, נִדְבָה, *voluntarily*; Ezek. 11 : 19, לֵב אֶחָד, *unanimously*; Ex. 24 : 3, קוֹל אֶחָד, *unanimously*, etc.

N. B. It will be very convenient to name these various cases, the *Acc. of place*; of *time*; of *quantity*; of *material*; of *manner*. The student has only to recollect that all these are designated by the Acc., and this without its bearing a special relation to any active verb.

(4) The Accusative is sometimes put after participles, or verbals with an active signification, and is governed by them.

E. g. 2 K. 4 : 1, יִרְאֵה אֶת-יְהוָה, *fearing Jehovah*; Is. 11 : 9, יְדֵעָה אֶת-יְהוָה, *the knowledge of Jehovah*, lit. *τὸ cognoscere Jehovam*.

Vocative and Ablative.

§ 429. The Vocative sometimes has the article to designate it ; but not always. It can be distinguished only by the sense of the passage.

§ 430. The Ablative case takes מִן *from, out of* ; בְּ *in, by* ; עִם *with*, etc. In many cases, the preposition is merely implied.

CONSTRUCT STATE.

§ 431. A noun is said to be in this state, when it precedes another noun in the Genitive. This rarely admits of any intervening word, § 420. Note.

As to the changes in the form of the noun in the const. state ; see § 333, seq.

§ 432. The *form* of the const. state, however, is not limited to nouns before a Gen. case ; it often appears. (a) Before nouns in other cases governed by prepositions. (b) Before verbs and parts of sentences which express the same sense as nouns might express. (c) Before adjectives. (d) Before אֲשֶׁר. (e) Before וְ copulative.

(a) Before nouns governed by prepositions ; e. g. (1) Nouns with בְּ ; Is. 9 : 2, שְׂמֵחָה בְּקִצִּיר, *the joy in [of] harvest* ; Is. 5 : 11, מִשְׁכִּימִי בַבֶּקֶר, *who rise early in the morning*. (2) With לְ ; as Is. 56 : 10, אֲהֵבִי לָנוּם, *lovers of slumber*. (3) With אֶל ; as Is. 14 : 20, יוֹרְדֵי, אֶל-אֲבְנֵי-בֹר, *going down to the stones of the pit*. (4) With אֶת ; as Jer. 23 : 22, מְשִׁרְתֵּי אֶתִּי, *who served me*. (5) With מִן ; as Jer. 23 : 23, אֱלֹהֵי מִקְרֹב, *a God near at hand*. (6) With עַל ; as Judg. 5 : 10, הֹלְכֵי עַל-דֶּרֶךְ, *who go on the way*.

(b) Before verbs and parts of sentences expressing ideas that might be designated by nouns ; as 1 Sam. 25 : 15, כָּל-יְמֵי הַחַיָּתָאֲשֶׁר לָנוּ אִתָּם, *all the days of our walking with them*, where יְמֵי is in the const. state before the verb that follows. Job 18 : 21, מְקוֹם לֹא יָדַע אֵל, *the place of him who knows not God*. Is. 29 : 1, קִרְיַת דָּוִד הַזֹּאת, *the city of David's dwelling*. The like in Lev. 14 : 46. Is. 30 : 29. Hos. 1 : 2 ; also in Ex. 6 : 28. Lev. 7 : 35. Num. 3 : 1. Zech. 8 : 9. Jer. 31 : 2. 48 : 36. Lam. 1 : 14. Ps. 81 : 6. Jer. 50 : 31.

(c) Before adjectives; as 2 K. 12: 10, אֶרֶוֹךְ אֶחָד, *one coffer* (comp. § 440. a); Is. 17: 10, נִטְעֵי נְעֻמִּים, *pleasant plants*; see § 445. § 440.

(d) Before אשר; as Lev. 4: 24, מְקוֹם אֲשֶׁר, *the place which*. Gen. 40: 3. See also 1 Sam. 3: 13.

(e) Before וְ copulative; as Is. 33: 6, חֵכְמָה וְדַעַת, *wisdom and knowledge*. So also, Is. 35: 2. Is. 51: 21.

§ 433. In a few cases, the const. form seems to be employed where we might naturally expect the absolute.

But most of these are cases of such a nature, as to shew that some noun in the Gen. after such const. form is *implied*, although not expressed. E. g. 2 K. 9: 17, 'I see שְׂפָפֶת, *a multitude*,' i. e. the multitude of Jehu, as the preceding part of the verse shews. Ps. 74: 19, 'give not לַחַיִּית, *to the beasts*,' i. e. to the beasts of the forests (הַיַּעַר) or to the wild beast. Both of these cases, however, may be mere examples of the unusual fem. in תֵּן; see § 319. Note 1. No. 3. So in Ps. 16: 3, אֲדִירִי הָאָרֶץ is probably for אֲדִירִי הָאָרֶץ, which may easily be supplied from the preceding part of the verse.

For the supposed use of the *abs.* instead of the *const.*, see § 435.

§ 434. *Const. state* or *regimen* has reference solely to the relation of the two nouns, etc., connected together in this state; but not to the relation these may sustain in regard to the rest of the sentence.

Hence the const. state is found in all the cases of nouns; e. g. (a) In the Nom.; as 1 K. 12: 22, דְּבַר הָאֱלֹהִים, '*the word of God* came to Shemaiah.' (b) In the Gen.; as Job 12: 24, לֵב רָאשֵׁי עַם-הָאָרֶץ, '*the heart of the princes of the people of the land*'; where רָאשֵׁי is in the Gen. in regard to לֵב, and in the const. as it respects עַם; while עַם is in the Gen. with regard to רָאשֵׁי, and in the const. as it respects הָאָרֶץ. (c) In the Dat.; as Job 3: 20, לְנַפְשִׁי נָפַשׁ, '*to those who are grieved in spirit*,' where the former word is in the const. state and Dative. (d) In the Acc.; as 1 Sam. 9: 27, 'that I may show thee אֶת-דְּבַר הָאֱלֹהִים, '*the word of God*,' where דְּבַר is in the const. state Accusative. (e) In the Voc.; as 2 K. 1: 13, אִישׁ הָאֱלֹהִים, '*O man of God*.' (f) In the Abl.; as Ps. 17: 4, בְּדִבַּר שִׁפְתֶּיךָ, '*by the word of thy lips*,' where the first noun is in the const. state Ablative.

Apposition.

§ 435. In Hebrew, two nouns designating the same thing, are not only placed in apposition (as is usual in other languages), but apposition is frequently employed where the Gen. might be used and would naturally be expected.

E. g. Prov. 22: 21, אֱמָרִים אֱמָה, *words* [which are] *truth*, i. e. words of truth; Zech. 1: 13, דְּבָרִים נְחֻמִּים, *words* [which are] *consolations*, i. e. words of consolation; Ex. 24: 5, זִבְחֵים שְׁלָמִים, *offerings* [which are] *peace offerings*.

Notes. Of two nouns thus placed, one is frequently used as an adjective; as in the examples above we may render *true words*, *consolatory words*, etc. See § 440 seq.

§ 435 a. Nouns are apparently but not really in apposition, which designate *weight, measures, time*, etc.

E. g. 2 K. 7: 1, סֵאֶה סֵלָה, *a seah* [of] *fine meal*; 2 K. 5: 23, כִּבְרִים בָּסָה, *two talents* [of] *silver*; Gen. 41: 1, שְׁנֵתַיִם שָׁנִים, *two years* [of] *time*; 1 K. 7: 42, שְׁנֵי טוֹרִים רַמְּזִים, *two rows* [of] *pomegranates*; Ezek. 22: 18, סֶגֶרֶם בָּסָה, *dross* [of] *silver*. Comp. § 463.

N. B. In these instances the second nouns are all in the Acc. of measure, material, time, manner, etc.; comp. § 428. N. B.

NOTE 1. Sometimes nouns are put in apposition, where the latter noun designates a *whole* or *genus*, of which the former designates only a *part* or *species*; e. g. Judg. 5: 13, אֲדִירִים עִם, *the nobles* [of, among] *the people*.

NOTE 2. Some examples occur of apparent apposition, in which the latter noun is probably to be considered as in the Gen., by reason of a word implied; e. g. יְהוָה [אֱלֹהֵי] יִצְחָאֵה, *Jehovah* [God of] *hosts*. So probably, Is. 30: 20, מֵיִם [יַם] גִּלְחָץ, *water* [water of] *trouble*; חֲמָה אֶפֶס [חֲמָה], *the glow* [the glow of] *his anger*.

Gender of Nouns and Adjectives.

§ 436. The Hebrew, having no neuter gender, commonly employs the fem. to express it; but sometimes the masculine, § 321. Note 1.

E. g. Ps. 27: 4, I have asked אֶחָה, *one thing*; Ps. 12: 4, גְּדֵלוֹת, *great things*; Gen. 42: 30, קָשׁוֹה, *hard things*, etc. Less often is the masculine employed; as Prov. 8: 6, נְגִידִים, *noble things*.

NOTE. The fem. is sometimes used also in a *collective* sense, for objects which are properly masculine ; as Mic. 1 : 11, 12, יושְׁבֹתָהּ, *inhabitantress*, i. e. inhabitants ; Mic. 7 : 8, 10, אוֹיְבֹתָהּ, *enemies*. So עֵץ *a tree*, עֵצָה *a grove of trees*, etc. So in Arabic, the *pluralis fractus*, which is used as a collective, very often has a fem. form.

Number of Nouns.

§ 437. (1) The Hebrews often employed nouns sing. in a *collective* sense, especially national denominations.

E. g. צֹאן *small cattle*, זָהָב *gold*, כְּנַעֲנִי *the Canaanite*, i. e. the inhabitants of Canaan, etc.

2) For the sake of emphasis, the Hebrews commonly employed most of the words which signify, *Lord, God*, etc., in the plur. form, but with the sense of the singular. This is called *pluralis excellentiae*.

Examples. (a) אֲדֹנָי *lord*, is so used in all the forms of the plural, except אֲדֹנָי *my masters*. The form אֱלֹהֵי (with Qamets) is always used in the sense of the singular, for *God*. (b) אֱלֹהִים *God*, in all the forms of the plural. (c) בָּרִצֵּל *lord*, in all its forms. (d) קְדוּשִׁים, *the most Holy One*, Hos. 12 : 1. Prov. 9 : 10. 30 : 3. Jos. 24 : 19. (e) יְשָׁרִי *the Almighty*, is probably of the plural form, § 325. b. (f) תְּרָפִים *household god*, as sing. 1 Sam. 19 : 13, 16. (g) Occasionally a few other words are used in the like way ; as Job 35 : 10, 'God עֹשֵׂי, *my Maker* ;' Ecc. 12 : 1, בּוֹרְאֵי, *thy Creator*. See also Is. 22 : 11. 42 : 5. Ps. 149 : 2. Comp. § 484.

(3) The plural, especially in poetry, is not unfrequently used where we might expect the singular.

E. g. Job 6 : 3, 'the sand יַמִּים, *of the seas*,' i. e. of the sea. Even where only *one* can possibly be meant, is this the case ; as Judg. 12 : 7, 'he was buried בְּעָרֵי, *in the towns* of Gilead,' i. e. in a town ; Gen. 8 : 4, the ark rested עַל הָרִי, *on the mountains* of Ararat,' i. e. on a mountain ; Job 21 : 32, קְבָרוֹת, *the graves*, i. e. the grave. Ps. 46 : 5.

Peculiar significancy attached to nouns in certain cases.

Repetition of nouns.

§ 438. The Hebrews frequently repeated nouns.

without the copula ׀ between them, for various purposes; viz.

(a) To denote multitude; e. g. Gen. 14 : 10, בְּאֵרוֹת בְּאֵרוֹת הָמָר, *pits pits of bitumen*, i. e. many pits, etc.; see *d* below, (b) To denote distribution; e. g. Gen. 32 : 17, עֶדֶר עֶדֶר לְבֵדּוֹ, *flock flock by itself*, i. e. each flock by itself. (c) To denote *all, every*; e. g. Deut. 14 : 22, שָׁנָה שָׁנָה, *year year*, i. e. every year. Sometimes also *with* a copula; as Deut. 32 : 7, דּוֹר וָדוֹר, *generation and generation*, i. e. all generations. (d) To denote intensity; e. g. Ecc. 7 : 24, עֲמֹק עֲמֹק, *deep deep*, i. e. very deep; comp. *a* above. So earnestness in warning or threatening, in grief, joy, etc., is usually expressed by *repetition*.

NOTE. In order to designate *intensity*, it is not always necessary that the *same* word should be repeated; but a *synonymous* word, or a word of *similar sound* and *signification*, is often substituted with the same effect; as Ps. 40 : 3, טֵיט הַיִּנֶּן, *clay of mire*, i. e. the miry clay; Job 30 : 3, שׁוֹאָה וּמְשָׂאָה, *wasting and destruction*, i. e. great wasting, etc.

§ 439. Repetition with the copula ׀ between the words, usually denotes *diversity*.

E. g. Deut. 25 : 13, אֶבֶן וָאֶבֶן, *stone and stone*, i. e. different stones or weights; Ps. 12 : 3, בִּלְבָב וָלֵב, *with a heart and a heart*, i. e. with different hearts, with deceit.

Nouns as Adjectives.

440. Of two nouns in regimen, one is frequently employed as an adjective, in order to qualify the other.

The principle is regulated thus : (a) The second or Gen. noun *commonly* qualifies the first; e. g. כֶּלִי כֶסֶף, *vessels of silver*, i. e. silver vessels; אֶחָד עוֹלָם, *possession of eternity*, i. e. everlasting possession; Is. 24 : 10, קִרְיַת-חֲדָה, *city of desolation*, i. e. desolate city; Gen. 34 : 30, מִיְּחֵי מִסְפָּר, *men of number*, i. e. which can be numbered, few men.

(b) Sometimes the first noun qualifies the second; e. g. קוֹמַת מִשְׁמֵן בָּשָׂרוֹ, *the tallness of his cedars*, i. e. his tall cedars; מִשְׁמֵן בָּשָׂרוֹ, *the fatness of his flesh*, his fat flesh; כָּל-הָאָדָם, *the whole of men*, i. e. all men, Ex. 13 : 3. But this construction is less frequent than the other.

NOTE. This principle is more or less common to all languages, spe-

cially the one designated under *a*; but the Hebrew having only a few adjectives, resorts to it more frequently than almost any other language. In particular, the Hebrew is almost entirely wanting in adjectives designating the *material* of which any thing is made. Hence כֶּלִי כֶסֶף, *vessels of silver*, and other expressions of the like nature, are a matter of necessity. But this form of expression is sometimes used where there is no necessity, i. e. where adjectives might be employed; e. g. בְּגָדֵי הַקֹּדֶשׁ, *garments of holiness*; כֹּהֵן הָרֹאשׁ, *priest of the head*, i. e. high priest, instead of הַכֹּהֵן הַגָּדוֹל.

§ 441. When two or more nouns are connected by the verb of existence (הָיָה) expressed or understood, such nouns as designate *quality* are usually employed as *adjectives*.

E. g. Gen. 1 : 2, 'the earth הָיְתָה תֹהוּ וָבֹהוּ, *was desolation and emptiness*,' i. e. desolate and empty; Ps. 10 : 5, מָרוֹם מִשְׁפָּטֶיךָ, *high-ness [are] thy statutes*, i. e. they are high, out of sight; Job 8 : 9, יָמֹול, *yesterday [are] we*, i. e. of yesterday, *hesterni sumus*. Lev. 21 : 6.

§ 442. Nouns with prepositions prefixed, are sometimes used as adjectives.

E. g. Ps. 77 : 14, בְּקֹדֶשׁ דְּרָכֶךָ, *in holiness [is] thy way*, i. e. thy way is holy; 1 Chr. 26 : 14, יוֹעֵץ בְּשָׂכָל, *a counsellor with wisdom*, i. e. a wise counsellor; Ps. 17 : 9, אֹיְבֵי בִנְפֹשׁ, *my enemies in respect to life*, i. e. my deadly enemies.

§ 443. When two nouns are connected by a conjunction, one of them is occasionally employed as an adjective.

E. g. Gen. 4 : 4, מִבְּכֹרֹתָם וּמִחֶלְבֵּהֶם, *of the firstlings of his flock and of the fat of them*, i. e. of the fat firstlings, etc.; Gen. 3 : 16, עֲצֹבֹנְךָ וְהִרְגָּה, *thy pain and thy conception*, i. e. thy painful conception. Perhaps Ps. 119 : 168. The construction may be called *Hendiadys*, εἰς διὰ δύοιν.

§ 444. To express qualities which in other languages are usually designated by adjectives, the Hebrews employed the words אִישׁ, בַּעַל, בֶּן, בַּת, followed by a noun expressive of quality.

Examples. (a) אִישׁ man; as אִישׁ דְּבָרִים a man of words, i. e. an eloquent man; אִישׁ חֶסֶד, a man of piety, i. e. a pious man. (b) מְחִים men; as מְחִי רָעָב, men of hunger, i. e. hungry men. (c) בַּעַל lord, possessor; as בַּעַל שֵׁעָר, possessor of hair, i. e. hairy; בְּעָלֵי בְרִית, possessors of a covenant, i. e. bound together by a covenant. (d) בֶּן son, and בַּת daughter; as בֶּן-חֵיל, son of strength, i. e. a hero; בֶּן-מוֹת, son of death, i. e. condemned, worthy of death; בֶּן שָׁנָה, son of a year, i. e. a yearling. So בָּנוֹת הַשִּׁיר, the daughters of song, i. e. singing women, Eccl. 12: 4; see Lex. The student will see that these cases are only a peculiar modification of the principle in § 440. a.

NOTE. The first noun in constructions of this kind is sometimes omitted, and can be supplied only from the sense of the passage; as Job 31: 32, אֶרֶץ way, for בֶּן אֶרֶץ, son of the way, i. e. a traveller; Prov. 17: 4, שָׁקֶר falsehood, for a man of falsehood, i. e. a liar. So Gen. 15: 2, דַּמְשֶׁק, for son of Damascus, i. e. a native of Damascus. Job 34: 18.

ADJECTIVES.

§ 445. The Hebrew, like other languages, often supplies the place of nouns by adjectives taken in an abstract or neuter sense.

E. g. Jos. 24: 14, תָּמִים, integrity, lit. upright, innocent; Job 20: 22, צָמַל, trouble, lit. troublesome, etc., Ps. 10: 10. So אִשָּׁה רָעָה, a woman of evil, i. e. an evil woman, where רָעָה is constructed as a noun in the Gen.; מֵי מָלֵא, waters of fulness, i. e. full streams, instead of מֵי מַלְאִים. Comp. in Greek, τὸ καλόν, τὸ σοφόν, etc.

NOTE. In this way some adjectives are constantly used as epithets of persons or things; as אֲבִיר strong, for 'God'; אֲבִיר strong, for 'bull, horse, hero'; חֹמֶה hot, for 'the sun'; לְבָנָה white, for 'the moon,' etc. So for God, we say (in English) *the Almighty, the Omnipotent*, etc.; in French, *l'Eternel*, etc. This is called *epitheton ornans*.

Adjectives as predicates of a sentence.

§ 446. (a) When an adjective is the predicate of a sentence, and the verb of existence (הָיָה) is omitted, the adjective stands regularly before the noun, and is usually without the article.

E. g. Gen. 4 : 13, גָּדוֹל עֲוֹנִי, *great* [is] *my iniquity*. In a very few cases the adjective seems to stand *after* the noun; as in Gen. 19 : 20. 1 Sam. 12 : 17. But in the first of these cases [הָיָא מְצַעֵר], the word מְצַעֵר is originally and properly a *noun*; in the second, רָבָה is probably a *verb*. In Hab. 1 : 16, בְּרָאָה seems to be properly a *noun*, meaning *pecus pingue*; comp. Zech. 11 : 16. Ezek. 34 : 3.

(b) Such adjective generally agrees in number and gender with the noun to which it relates; but there are many apparent exceptions.

NOTE. These exceptions may be explained on the principle, that when adjectives are used as predicates, they are often to be taken in an *abstract* sense as *nouns* of the *neuter* gender; § 445. Thus Ps. 73 : 28, קִרְבַּת אֱלֹהִים לִי טוֹב, *approach to God* [is] *to me delightful*, lit. a pleasant or delightful thing, the noun being in the fem., and the adj. in the masc. and used as a *neuter* noun, § 436. So Gen. 27 : 29, אֲבָרְכֶיךָ, *the cursers of thee* [are] *cursed*, lit. an accursed thing; Ps. 119 : 137, מִשְׁפָּטֶיךָ יָשָׁר, *upright* [quoddam rectum] *are thy statutes*. Ps. 66 : 3. So Virgil, Aen. iv. 569, *varium et mutabile semper femina*; Statius, Theb. ii. 399, *blandum potestas*; Achill. Tat., πονηρὸν μὲν γυνή. So τὸ πᾶν, τὰ πάντα, *the universe*, rational or material.

§ 447. *Article before an adjective used as a predicate.* When this occurs, the verb of existence הָיָה, or its equivalent the pronoun הוּא, is usually inserted.

E. g. 1 Sam. 17 : 14, הָיָה דָּוִד הַקָּטָן, *David was the smallest*, or *as to David, he* etc., i. e. the youngest. In cases of this kind, the adjective is placed *after* the noun to which it relates.

NOTE. In like manner, participles when used for the Pres. tense of verbs, sometimes stand as predicates *after* the noun, and take the article; e. g. Deut. 3 : 21, עֵינֶיךָ הִרְאֹת, *thine eyes see*, lit. *thine eyes are the beholders* or *they which see*.

Adjectives qualifying nouns.

§ 448. Adjectives used as epithets, i. e. as simply qualifying nouns, (so also participial and pronominal adjectives), generally agree with the noun in gender and number.

§ 449. EXCEPTIONS. (a) The *pluralis excellentiae*, commonly but not always, takes an adjective singular, § 437. 2; e. g. Is. 19: 4. אֱלֹהִים קָשָׁה *a hard master*. On the contrary, Jos. 24: 19, אֱלֹהִים קְדוֹשִׁים, *a holy God*, falling in with the general analogy. (b) Nouns of multitude in the singular, commonly but not always require a plural adjective; * e. g. Jer. 50: 6, צֹאן אֲבֵדוֹת, *a wandering flock*.

450. Dual nouns take plural adjectives; e. g. יָדַימָּה, *weak hands*.

§ 451. Nouns of *common* gender, having more than one adjective, of course admit either a masc. or fem. adjective; or they may have both at the same time.

E. g. 1 K. 19: 11, רֵיחַ גְּדוֹלָהּ וְחֹזֶק, *a great and strong wind*.

Position of Adjectives.

§ 452. When they qualify nouns, they are usually put *after* them.

The number of apparent exceptions to this rule is so very small, and some of them so equivocal, that it appears dubious whether *real* exceptions are to be admitted. See however, Ps. 89: 51, כָּל-רַבִּים עַמִּים, *all the numerous people*, or rather *all the multitudes, the nations*. See also Is. 53: 11. Jer. 3: 7, 10. 16: 16, all which I take to be cases of *explicative apposition*; and so of the like cases elsewhere.

NOTE. The pronominal adjective זה *this*, not unfrequently *precedes* the noun with which it agrees.

§ 453. When an adjective serves to qualify two or more nouns, it is usually put *after* them; and the gender of it may be either masc. as the more worthy, or the same as the gender of the last noun.

E. g. Neh. 9: 13, חֻקִּים וּמִצְוֹת טוֹבִים, *good laws and statutes*; Ezek 1: 11, פְּנֵיהֶם וּכְנָפֵיהֶם פִּרְדּוּ, *their faces and wings were separated*. Here פִּרְדּוּ, a part. adjective, is fem.; as is the noun also which next precedes it.

* When the concord is directed by the *sense*, as in *a, b*, rather than by the grammatical form of the noun, we may call it *constructio ad sensum*.

Construct state of adjectives.

§ 453 *a*. They are often put in this state, even when they qualify the noun with which they stand in regimen.

E. g. יָקָר בְּיָדָיו, *clean of hands*; זָכוּר לֵבָב, *pure of heart*; יָפֵה תֹאֵר, *beautiful of form*, etc. This construction is of wide extent in Hebrew, and is often used in respect to participles partaking of the nature of adjectives; e. g. Ps. 19 : 8, 9. Jer. 2 : 8.

*Comparison of adjectives.**Comparative degree.*

§ 454. (*a*) The comparative degree in adjectives, is made by using מִן (*prae, in comparison of*) after the adjective, and before the noun with which the comparison is made.

E. g. Judg. 14 : 18, מְתוּק מִדְּבַשׁ, *sweeter than honey*; Ps. 19 : 11.

NOTE. In the same manner also מִן is used, to make a comparison after nouns or verbs signifying condition or quality. E. g. Is. 52 : 14, 'his visage מְשֻׁחָת מְאִישׁ, *was marred more than any man's*; Gen. 41 : 40, אֲנִי אֶגְדֹּל מִמֶּךָ, *I will be greater than thou*.

(*b*) But מִן before the Inf. mood, implies a *negative*.

In this case it may be translated *so that not*, or *than that*, according as the sentence is constructed; e. g. Gen. 4 : 13, גְּדוֹל עֲוֹנִי מִן שְׂוֹא, *my iniquity is great so that it cannot be pardoned*, or *greater than that it can be pardoned*.

(*c*) Sometimes the adjective necessary to make out fully the comparison, is omitted; as Is. 10 : 10, 'their gods, מִירֹשְׁלָיִם, [were more powerful] *than those of Jerusalem*.'

NOTE. In the Rabbinic comparison is made by יוֹתֵר, *more*. In the N. Test., the *positive* degree of adjectives is not unfrequently used for both the other degrees; an imitation of the Hebrew, which does not vary the form of adjectives for the sake of comparison.

Superlative degree.

§ 455. The Hebrew has no appropriate form to mark this, but expresses it by various circumlocutions.

E. g. (*a*) By the article prefixed to an adjective of the positive

degree ; as 1 Sam. 16 : 11, 'David was הַקָּטָן, *the smallest*.' The Arabian makes his superlative, by prefixing the article to the comparative form. (b) By a Gen. or suffix following the adjective ; as 2 Chr. 21 : 17, קָטוֹן בְּנָיו, *the smallest of his sons* ; Mic. 7 : 4, טוֹבָם, *the best of them*. (c) A superlative of intensity is formed, when a word is repeated and put in the Gen. plural ; as קֹדֶשׁ הַקְּדוּשִׁים, *holy of holies*, i. e. the most holy place ; Ecc. 1 : 1, הֶבֶל הַהֲבָיִים, *vanity of vanities*, i. e. exceedingly vain. So 1 K. 8 : 27, שָׁמַיִם הַשָּׁמַיִם, *heaven of heavens*, i. e. the highest heaven ; Gen. 9 : 25, עַבְדֵּי עַבְדֵּי, *servant of servants*, i. e. a most abject servant ; Deut. 10 : 17, אֱלֹהֵי אֱלֹהִים, *God of Gods*, i. e. the supreme God, etc. (d) The comparative degree sometimes necessarily expresses the sense of the superlative ; as Gen. 3 : 1, 'now the serpent was חָיָה הַשָּׂדֶדָה, *cunning above all the beasts of the field*,' i. e. the most cunning of all. (e) Some nouns necessarily imply a superlative in themselves ; viz. (1) ראש *head*, as Ps. 137 : 6, ראשׁ שִׂמְחָתִי, *the head of my joy*, i. e. my highest joy. (2) בְּכוֹר, *first born*, as Is. 14 : 30, בְּכוֹרֵי רָגִים, *first born of the wretched*, i. e. most wretched ; Job 18 : 13, בְּכוֹר מָוֶת, *the first born of death*, i. e. the most terrible death.

§ 456. Besides the above modes of expressing a *superlative*, the Hebrew exhibits a variety of methods by which *intensity* of meaning is denoted.

E. g. (a) מְאֹד *very*, or מְאֹד מְאֹד *very very* ; as Gen. 7 : 19, 'the waters increased מְאֹד מְאֹד, *very exceedingly*,' etc. (b) By repeating the same word ; see § 438. d. (c) By two synonymous words ; see § 438. Note. (d) By repeating the same word and putting it in the Gen. when repeated ; as Hos. 10 : 15, רָעָה רַעְתָּכֶם, *the evil of your evil*, i. e. your base wickedness. Sometimes a synonyme is used in the Gen., instead of the same word being repeated ; see § 438. Note. (e) The name of God placed after a noun sometimes makes it specially intensive ; as Jonah 3 : 3, אֶל־הָיִים *before God*, i. e. really or truly very great ; Gen. 10 : 9, 'Nimrod was a mighty hunter לִפְנֵי יְהוָה, *before Jehovah*,' i. e. exceedingly expert in hunting. So Acts 7 : 20, 'Moses was ἀστεῖος τῷ Θεῷ, *fair to God*,' i. e. very fair ; Luke 1 : 6, 'righteous ἐνώπιον τοῦ Θεοῦ, *before God*,' i. e. really or eminently pious. The ground of this seems to be, that nothing can, in the sight of God, appear to be different from what it really is.

NUMERALS.

§ 457. The cardinal numbers 2—10, are commonly joined with

plural nouns, and follow the same gender. They may be put, (a) In the const. state with nouns to which they relate; e. g. שְׁלֹשֶׁת יָמִים, *three days*, lit. a threeness of days. (b) In apposition (or perhaps used *adverbially*) with the nouns to which they relate, and either before or after them; e. g. בָּנִים שְׁלֹשָׁה *three sons*, שְׁלוֹשׁ בָּנוֹת *three daughters*; see and comp. § 435 and § 535 a. The position of the cardinal number *after* the noun, is less common and belongs rather to the later Hebrew.

§ 458. The cardinal numbers 11—19, are put in apposition, or rather used *adverbially*, with nouns plural or singular, and commonly stand before the noun, but sometimes after it. The gender is usually the same as that of the noun. E. g. Num. 1 : 44, עֲשָׂרָה אִישׁ, *twelve men*; 2 Sam. 9 : 10, עֶשְׂרִי בָנִים, *fifteen sons*; בָּנִים שְׁשָׁה, *sixteen sons*.

§ 459. The tens (20—90) are of common gender; are put in apposition with nouns either sing. or plural; and may stand either before or after the noun. E. g. Judg. 11 : 33, עֶשְׂרִים עָרִי, *twenty cities*; Gen. 32 : 15, אֵילִים עֶשְׂרִים, *twenty rams*.

§ 460. Numbers composed of tens and units (e. g. 26, 34, 48, etc.), when standing before a noun, require it to be in the *singular*; but when the noun precedes, it is in the *plural*. In both cases the gender of the smaller numeral is usually the same as that of the noun; e. g. Deut. 2 : 14, שְׁלֹשִׁים וְשָׁמוֹנֶה שָׁנָה, *thirty and eight years*; Ezek. 8 : 35, שִׁבְעִים וְשִׁבְעָה, *seventy and seven lambs*.

§ 461. The numerals מֵאָה *a hundred* and אֶלֶף *a thousand*, may be put in either the abs. or const. state with nouns either sing. or plural, and may stand either before or after the noun. E. g. Gen. 17 : 17, מֵאָה שָׁנָה, *a hundred years*; 25 : 7, 17, מֵאֶת שָׁנָה, *a hundred of years*; 2 Chr. 3 : 16, רֶמֶסֶם מֵאָה, *100 pomegranates*; Is. 7 : 23, אֶלֶף וְגִפְרִי, *a thousand of vines*; Ezra 8 : 27, אֶלֶף דָּרַכִּים, *1000 Darics*.

§ 462. Numbers composed of thousands and smaller numbers, follow the same rule as composite numerals in § 460.

§ 463. In many cases the numerals are used alone to designate weights, measures in common use, and time, the noun being omitted. E. g. Gen. 20 : 16, אֶלֶף כֶּסֶף, *a thousand [shekels] of silver*; Ruth 3 : 15, שֵׁשׁ שְׁעָרִים, *six [measures] of barley*; 1 Sam. 10 : 4, שְׁתֵּי לֶחֶם, *two [loaves] of bread*. The word אַמָּה, *cubit*, commonly takes the preposition בְּ after the numeral; as Ex. 27 : 18, מֵאָה בְּאַמָּה, *one hundred*

in cubits, i. e. 100 cubits. Gen. 8, 5, בְּאַחַד לַחֹדֶשׁ, *on the first [day] of the month*. Comp. 551.

§ 464. The cardinal numbers beyond ten are also used as *ordinals*; and they are either put before the noun and in apposition with it, or are put in the Gen. *after* the noun.

E. g. Gen. 7: 11, בַּשְּׁבַע־עָשָׂר יוֹם, *on the seventeenth day*; 1 K. 16: 10, בַּשָּׁנָה הָעֲשָׂרִים וְשֶׁבַע, *in the year of 27*, i. e. the 27th year.

For the *ordinal* numbers below 10, see § 396.

§ 465. The cardinal numbers below ten are also used as *ordinals*, in designating years, and days of the month.

E. g. 2 K. 18: 10, שֵׁנָה שֵׁשׁ, *the sixth year*, lit. the year of six; Gen. 8: 5, בְּאַחַד לַחֹדֶשׁ, *on the first [day] of the month*; Lev. 23: 32, בַּחֲשֹׁמֶה לַחֹדֶשׁ, *on the ninth of the month*, etc., as in English. For the ה here, comp. § 421. g.

§ 466. The cardinal numbers are used *distributively*, when repeated without a copula.

E. g. Gen. 7: 8, שְׁנַיִם וְשְׁנַיִם, *two and two*, or *two by two*; Gen. 7: 3, שִׁבְעָה וְשִׁבְעָה, *seven and seven*, or *by sevens*.

PRONOUNS.

Primitive pronouns.

§ 467. These are more usually omitted before verbs; but when employed, they seem intended to give more energy to the expression.

Such pronouns are commonly found only in the Nominative; but occasionally they occupy the oblique cases as the following section shews.

§ 468. When a pronoun of any form is to be repeated for the sake of emphasis, it is done by using the *primitive* form; and this form thus repeated, is in any case required by the nature of the sentence. E. g.

(a) In the Nom.; which is frequent in the way of apposition to the

subject of a sentence. (b) In the Gen., as Ps. 9 : 7, *אָבֵר זְכוֹרָם הַמָּדָה*, *the memory of them of them has perished*, i. e. the very memory of them, etc. 1 K. 21 : 19, 'the dogs shall lick *אֶת־דָּמְךָ גַּם אֶתָּה*, *the blood of thee even of thee*.' (c) In the Dat.; as Hag. 1 : 4, *הֲיֵשֶׁת לָכֶם אֲתָם*, *is it a time for you yourselves?* (d) In the Acc.: as Gen. 27 : 34, *בְּרַכְנִי*, *bless me even me*. (e) In the Abl.: as 1 Sam. 25 : 24, *בִּי אָנִי*, *with me even me [be] this evil*.

NOTE 1. The primitive pronoun is sometimes placed first; as Gen. 49 : 8, 'Judah *יִרְדְּנָה אֶתְּךָ יִרְדְּנָה*, *thee thee shall thy brethren praise*.'

NOTE 2. The primitive pronoun appears sometimes to be used by way of emphasis, instead of repeating a noun; e. g. Gen. 4 : 27, *וְהָיְתָה לְנֶכֶדָּהּ*, *and to Seth even to him was born a son*.

§ 469. *Primitive pronouns used for the verb of existence.* When a personal pronoun is the *subject* of a sentence, it implies the verb of existence (*הָיָה*) along with or after it; the verb itself being usually omitted.

E. g. Gen. 42 : 11, *בְּנִים אֲנַחְנוּ*, *we [are] righteous*; Gen. 29 : 4, *מֵאֵתָּה מִנָּחֶיךָ*, *whence [are] ye?* Gen. 3 : 10, *עֵירָם אֲנִכִּי*, *I [am] naked*.

NOTE. *Personal pronouns of the THIRD person, sometimes stand simply in the place of the verb of existence*; e. g. Gen. 9 : 3, 'every thing which moves *הִי הוּא חַי*, *which is alive*;' Zech. 1 : 9, *מָה הֵמָּה אֵלֶּה*, *what are these?* Plainer still is the principle in such cases as follow; viz. Zeph. 2 : 12, 'ye Cushites, victims of my sword *הֵמָּה אַתֶּם* *are ye*;' 2 Sam. 7 : 28, *אַתָּה־הוּא הָאֱלֹהִים* *thou art God*;' Ezra 5 : 11, 'the servants of God *הַמִּלְכָּה הֵמָּה* (Chaldaic), *are we*,' answering to the Heb. *אֲנַחְנוּ הֵמָּה*. In Syriac and Arabic, this use of the personal pronoun is very common. Still, in all these cases, the pronoun must be considered simply as the emphatic *self*, *selves*, and the verb of existence be supplied as usual.

§ 469 a. Primitive pronouns of the third person, viz. *הוּא*, *הִיא*, *הֵם*, *הֵן*, are very frequently employed as demonstrative pronouns.

E. g. *בַּיּוֹם הַהוּא*, *in that day*; *הַגּוֹיִם הָהֵם* *those nations*. Comp. § 167. Note.

Suffix Pronouns.

§ 470. In general the pronouns suffixed to *verbs* are

in the Acc. case; those suffixed to *nouns* are in the Gen. case.

§ 471. *Exceptions as to verbal suffixes.* (a) These sometimes express the sense of the Dative; as Jos. 15: 19, נָתַתָּנִי, *thou hast given to me*; Zech. 7: 5, הִצַּמְתָּנִי אֲנִי, *have ye fasted for me for me*, i. e. on my account; Job 10: 14, 'if I sin וְשָׁמַרְתָּנִי then thou watchest it for me, i. e. on my account; Prov. 13: 20, שֶׁחָרָוּ בּוֹסֵר, *he seeks for him correction*; Ps. 94: 20, יִחַבְּרֶךָ, *is it bound to thee?* (b) They sometimes denote relations which are usually expressed by particles; as Is. 65: 5, קָדְשִׁיתִיךָ, *I am more holy than thou*; 1 K. 21: 10, וַיַּעֲדֵהוּ, *and caused them to testify against him*; Ps. 42: 5, אָנֹכֶם, *I moved along with them*, etc. This usage is more frequent in Arabic.

§ 472. *Exceptions as to the suffixes of nouns.* (a) These sometimes express the sense of the Dative; as Ps. 115: 7, רַגְלֵיהֶם—יְדֵיהֶם, *they have hands—they have feet*, for יָדֵיהֶם לָהֶם, *hands are to them*, etc. (b) They express the sense of the preposition עַל; as Ex. 15: 7, קָמִיךָ, *those who rise up against thee*, instead of the קָמִים עִלְיֶךָ. So Ps. 53: 6, הֹנֵךָ, *him who encampeth against thee*.

NOTE. The suffixes of nouns may have either an active or a passive sense: e. g. (a) Active; as הַמַּסִּי, *my violence*, i. e. that which I do; סִפְרִי, *my book*, i. e. that which I possess. This sense of the suffixes is the common one. (b) Passive; as Jer. 51: 35, הַמַּסִּי, *my violence*, i. e. that which is done upon me; Ex. 20: 20, יִרְאָתוֹ, *his fear*, i. e. which he inspires; Is. 56: 7, תַּפִּלָּתִי, *my prayer*, i. e. the prayer offered to me; Ps. 56: 13, הַדְּרִיךְ, *thy vows*, i. e. vows made to thee; Is. 21: 2, אֲנָחָתָהּ, *her sighing*, i. e. the sighing over her, or on her account. Comp. § 424.

N. B. For the *pleonasm* and *ellipsis* of personal pronouns, see § 543 seq. and § 552 seq.

Position of pronouns.

§ 473 (a) When a noun in the Gen. is used merely to qualify a preceding noun, the suffix pronoun (which as to sense belongs to the *first* noun) is usually placed after the *second*.

E. g. Dan. 9: 24, עִיר קְדֻשָּׁךָ, *thy holy city*, lit. the city of thy holiness; Is. 2: 20, אֱלֹהֵי כֶסֶף, *his silver idols*, lit. the idols of his silver; Zeph. 3: 11, עֲלִיזֵי גִּאְוָתָךְ, *thy proud exulters*, lit. the exulters of thy pride, etc.

(b) In a very few cases, the suffix is apparently attached to the *first* noun.

E. g. Ps. 71 : 7, מַחֲסִי-עוֹ, *my strong refuge*, lit. my refuge of strength. Ezek. 16 : 27. Lev. 6 : 3. But this construction is not altogether certain, as it admits of another solution, viz. by the ellipsis of the first noun mentally repeated before the second, or (more obviously still) by *apposition*.

§ 474. Pronouns usually stand *after* the noun to which they relate.

But sometimes this noun is not mentioned until after the pronoun, either immediately, or perhaps at the distance of several sentences; and sometimes it is to be supplied only from the general sense of the passage, e. g. Ps. 87 : 1, יְסוּדָתוֹ בְּהַרְרֵי קֹדֶשׁ, *its foundation [is] in the holy mountain*, i. e. Zion's, as appears from v. 2; Is. 8 : 21, עֲבַר בָּהּ, *he passes through it*, i. e. the land, see v. 22; Ps. 9 : 13, 'when he taketh vengeance for blood זָכַר אֹתָם, *he remembereth them*,' i. e. the afflicted, as in the second part of the parallelism; Ps. 65 : 10. 68 : 15. 18 : 15, comp. v. 18. Job 37 : 4.

NOTE. Sometimes, although the pronoun is immediately preceded by a noun, it does not refer to that noun, but to one which must be supplied from the sense; as Ps. 44 : 3, 'by thy hand thou didst drive out the nations, וַתַּצְמִיחַ and didst plant THEM,' i. e. the Isaelites, as appears from v. 2. So Ps. 81 : 16, comp. v. 14. Ps. 105 : 37. Gen. 10 : 12, where נִנְוֶה probably refers to *Nineveh* in v. 11.

Nouns used for pronouns.

§ 475. (1) In addressing a superior, the Hebrews commonly employed words descriptive of the relation which the speaker, or the person addressed, sustained, instead of using pronouns; e. g. Gen. 44 : 16, 'what shall we say *to my lord*? i. e. to thee; 'lo, we are servants *to my lord*,' i. e. to thee. Verse 19, '*my lord* asked *his servants*,' etc., i. e. *thou* didst inquire of *us*.

(2) The place of the personal pronouns, especially in a *reflexive* sense, is often supplied by the most distinguished and essential parts of either the *external* or *internal* man.

E. g. (a) By נַפְשִׁי *soul*, most frequently; as Job 9 : 21, לֹא אֶדְרִינָפְשִׁי,

I know not myself; Ps. 7: 3, 'lest like a lion יִטְרֹף בְּפִשִּׁי, *he rend me*;' Ps. 3: 3, לְנַפְשִׁי, *to me*; Ps. 11: 1. 16: 10. 35: 3. Amos 1: 8, 'Jehovah hath sworn בְּנַפְשׁוֹ, *by himself*. (b) By פָּנִים *person*; as Prov. 7: 15, לְשֹׁחַר פָּנֶיךָ, *to seek thee*; Ezek. 6: 9, בִּקְשׁוֹ בְּפָנֵיהֶם, *they abhor themselves*, etc. (c) By לֵב *heart*; as Ex. 9: 14, גִּבְךָ, *thyself*; Ps. 16: 9, גִּבִּי, *I myself*, etc. (d) Occasionally by several other words; as Ps. 7: 6. 16: 9, חַיִּים *life*, and כְּבוֹד *heart* or *soul*; Is. 26: 9, רוּחַ *spirit*; Ps. 6: 8, עֵינַי *eye*; Ps. 16: 9, בָּשָׂר *flesh*; Ps. 17: 14, בֶּטֶן *belly*; Ps. 6: 3, עֲצָם *bone*; 1 Sam. 20: 17, יָד *hand*, etc. The same usage prevails very extensively in Aramaean and Arabic; and, I may add, in our own language, e. g. How many *hands* does he employ?

Anomalies of pronouns.

§ 476. Departures from concord in respect to gender, number, etc., are called anomalies here. These are somewhat frequent, and may be ranked under several heads; comp. §§ 484—496.

E. g. (a) *In regard to number*; for a pronoun sing. not unfrequently relates to a noun plural, i. e. it is used in a collective sense, like a noun of multitude; as Deut. 21: 10, 'when thou goest against אֹיְבֶיךָ, *thine enemies*, and God נָתַנוּ *gives HIM* (sing.) into thine hand,' etc. Josh. 2: 4, 'and the woman took the two spies, וַתְּחַצֵּצֵנּוּ *and hid him*.' So Deut. 28: 48. Ps. 5: 10. Mal. 2: 2. Jer. 31: 15. Ecc. 10: 15. Is. 5: 23, et saepe passim.

NOTE. Pronouns singular being often employed in a *generic* or *collective* sense, in the same way as nouns of multitude, exhibit the like appearances in regard to concord with verbs, adjectives, etc.

(b) *In regard to gender*. (1) The masc. is used for the feminine; as אֲתָם for אֲתָנָּה, Ezek. 13: 20. הֵמָּה for הֵנָּה, Ruth 1: 22. Cant. 6: 8. Zach. 5: 10. So the suff. כֶּם for כָּן, Ruth 1: 8, 11, 13. הֵם for הֵן, Ruth 1: 19. Ex. 1: 21. Is. 3: 16. Dan. 8: 9, 2. Ezek. 1: 6, 7, 8 saepe. ׁם for ׁן, Judg. 19: 24. ׁם for ׁן, 2 K. 18: 16. 2 Chron. 29: 3. (2) The fem. for the masculine; as הֵנָּה instead of הֵמָּה, 2 Sam. 4: 6. Jer. 50: 5; אֵת for אֹתָהּ, Deut. 5: 24. Ezek. 28: 14. In Arabic and Rabbinic such anomalies are very frequent.

(c) *In respect both to number and gender*; e. g. Job 14: 19, סִפִּיחֶיהָ, where the antecedent of הָ is בָּרִים plur. masc. Is. 35: 7, רִבְצָהּ [in] *the laier of her*, i. e. of the תַּצִּים plur. masc.

Relative pronouns.

§ 477. The relative אֲשֶׁר (also זֶה and זֶה when used

as relatives, § 169) is used in respect to antecedents of all persons, numbers, and genders, § 168.

§ 478. The relative **אֲשֶׁר** is often joined in sense with other words, merely to give them a *relative* meaning; e. g.

(a) With nouns and pronouns; as Gen. 13: 16, **אֲשֶׁר** . . . **אֶת-עָפָר**, *which dust*; **אֲשֶׁר לוֹ**, *to whom*; **אֲשֶׁר אֵתוֹ**, *whom*; Deut. 28: 49, **אֲשֶׁר לְשׁוֹנוֹ**, *whose language*; Ps. 1: 4, **אֲשֶׁר תִּדְפְּנוּ רוּחַ**, *which the wind scatters*, etc. (b) With adverbs; as **אֲשֶׁר שָׁם**, *where*; **אֲשֶׁר מִשָּׁם**, *whence*, etc.

NOTE. The word **אֲשֶׁר** is commonly, but not always, separated from the word which it qualifies, by another intervening word. The word qualified, moreover, is often omitted; as Ezek. 21: 35, 'in the place [**בּוֹ**] **אֲשֶׁר נִבְרָאתָ**, *where thou wast created*; Ex. 32: 34, **אֶל-אֲשֶׁר [מִקוֹם]**, *to what [place]*; Is. 43: 4, **מֵאֲשֶׁר [יָת]**, *from what [time]*, etc. For the *ellipsis* of this pronoun, see § 553.

NOTE 2. **אֲשֶׁר** not only designates a relative sense, but often includes with it the sense of *these* or *those*; e. g. **אֲשֶׁר תָּאָר** *THOSE WHOM thou shalt curse*, Num. 22: 6; **בְּאֲשֶׁר**, *to those which*, etc.

VERBS.

Usual principles of concord.

§ 479. In general a verb agrees with its Nom. case in number, gender, and person.

§ 480. Nouns of multitude in the singular often take a verb in the plural.

E. g. Gen. 33: 13, **וְמָתוּ כָּל-הָעֵצָאן** *then all the flock will die*; comp. § 449. b. Sometimes verbs in the singular only are employed after nouns of multitude; in other cases, a sentence begins with a verb sing. and proceeds with plur. verbs; e. g. Ex. 1: 20. 33: 4. Is. 2: 20. Ps. 14: 1, etc. See further on nouns of multitude, § 500.

§ 481. Several connected Nominatives, either all masc., or of different genders, usually take a verb in the plur. masculine.

E. g. Ex. 17 : 10, 'and Moses and Aaron and Hur *עלו* *ascended* ;' Ps. 85 : 11, *חַסֵּד וְאֵמֶת נִסְגָּשׁוּ*, *mercy and truth are met together* ; Gen. 8 : 22, etc.

NOTE. *Exceptions.* Cases occur rarely, where a verb sing. is used after several Nominatives ; e. g. Ex. 21 : 4, *הָאִשָּׁה וְיִלְדֶיהָ תְהִיָּה*, *the woman and her children shall be*, (verb sing.)

§ 482. When the subject and predicate of a sentence are connected by the verb of existence (*הָיָה*), this verb often agrees with the latter.

E. g. Gen. 27 : 39, *מִשְׁמֵי הָאָרֶץ יִהְיֶה מוֹשְׁבָךָ*, *rich countries shall be thine abode* ; Gen. 31 : 8. Lev. 25 : 33. Ezek. 35 : 15, etc.

§ 483. Dual nouns take verbs like nouns plural.

Anomalies in the concord of verbs.

1. As to number.

§ 484. The *pluralis excellentiae* commonly, but not always, takes a verb in the singular, § 437. 2.

E. g. Gen. 1 : 1, *בָּרָא אֱלֹהִים*, *God created* ; Ex. 21 : 29, *בְּעֲלֵיו יוּמָה*, *his owner shall be put to death*. But in a few cases the *pluralis excellentiae* takes a verb in the plural ; e. g. Gen. 20 : 13. 31 : 53. 35 : 7. Ex. 32 : 4, 8. 2 Sam. 7 : 23.

§ 485. Plural Nominatives of the fem. gender, which relate to *beasts* or *things* and not to persons, frequently take a verb singular whether it precede or follow them.*

E. g. Ezek. 26 : 2, *נִשְׁבְּרָה דְלָתוֹת*, *broken is [are] the gates* ; Joel 1 : 20, *בְּהִמּוֹת תִּצְרֹג*, *the beasts cry [cries]* ; Gen. 49 : 22. Jer. 4 : 14. 48 : 41. 51 : 29, 56. Ps. 119 : 98. 87 : 3. Job 27 : 20, etc.

§ 486. *Vice versa*, the plur. fem. of verbs is sometimes used, where the usual concord would demand the singular.

E. g. Ex. 1 : 10, *בִּי-תִקְרָא נָה מִלְחָמָה*, *when there shall happen war* ; Judg. 5 : 26. Job 17 : 16. Is. 28 : 3. Obad. 13.

§ 487. When a Nom. plural is used in a *distributive* sense, viz. to denote *each* or *every one* of the subjects in question, it often takes a verb in the singular.

* *Note.* This construction of the feminine plural with a verb singular, is technically called the *pluralis inhumanus*. Compare the Greek neuter plurals, as joined with verbs singular.

E. g. Ex. 31 : 14, מְחַלְלֵיהָ יוּמָת, *they who profane it*, i. e. every one who profanes it [the Sabbath], *shall be put to death*; Prov. 27 : 16. 3 : 18. 28 : 1. Gen. 47 : 3. Ex. 31 : 14.

§ 489. When the verb *precedes* a plural Nominative, it is not unfrequently put in the singular; and sometimes when it follows one.

E. g. 1 Sam. 1 : 2, וַיְהִי לִפְנֵינָהּ יְלָדִים, *and there was to Peninnah children*, i. e. Peninnah had children; Is. 13 : 22, עָנָה אֲרִים, *the jackals shall howl*; Deut. 5 : 7. Judg. 13 : 12. 2 Sam. 21 : 6. Ps. 124 : 5. In all such cases, the verb is used in a kind of impersonal way, like the French *il vient des hommes*, *there comes some men*. So occasionally even when the verb *follows* a plur. Nom; as Ecc. 2 : 7, בָּנִי בֵית הָיָה לִי, *there were slaves to me*, i. e. I had slaves; Gen. 46 : 22, 'these were the sons of Rachel רָחֵל אֲשֶׁר רָאָה *which were* [lit. was] *born to Jacob*;' Gen. 35 : 26. Dan. 9 : 24. Is. 64 : 10.

NOTE. Sentences not unfrequently begin with a verb singular, and then proceed with a verb plural; as Gen. 1 : 14, וַיְהִי מְאֹרֹת, *let there be lights*, . . . וַיְהִי *and let them be* for signs, etc.' Num. 9 : 6. Ezek. 14 : 1. Esth. 9 : 23.

II. As to gender.

§ 490. Feminine Nominatives, either sing. or plural, sometimes take a verb masc. whether it precedes or follows them.

E. g. 1 Sam. 25 : 27, הֵבִיא שִׁפְחָתָהּ, *thine handmaid brought*; 1 Chr. 2 : 48, פִּיזְגָשׁ רָאָה, *the concubine bore*; Judg. 21 : 21, וְאֵם יִצְחָק בָּנוֹת, *if the daughters go out*; Ruth 1 : 8, 'even as ye [Ruth and Orpah] עָשִׂיתֶם *have done* to the dead'; Is. 57 : 8, וַתִּכְרַת־בְּרִיתָהּ, *and thou hast made a covenant for thyself*, where the subject of the verb is fem. So Lev. 2 : 8. 11 : 32. 1 K. 22 : 36. Ecc. 7 : 7. 12 : 5. Jer. 3 : 5. Cant. 3 : 5. 5 : 8. 8 : 4. 2 K. 3 : 26. Gen. 15 : 17.

NOTE. In a *very few* cases, a masc. Nominative singular is united to a verb fem.; e. g. Ecc. 7 : 27, אֲמָרָה קְהֵלָה, *saith the Preacher*, where the verb follows the grammatical *form* of the Nom. rather than the *sense* of it; Judg. 11 : 39, וַתְּהִי־חֻק, *and it became a custom*, where the verb is employed in an impersonal manner.

§ 491. Nouns of common gender take either a masc. or fem. verb; and sometimes both, in the same construction.

E. g. Is. 33 : 9, אֶרֶץ אֲמֵלָה אֲבֵלָה, *the land mourns and is withered*; 14 : 9. Job 20 : 26. Lev. 3 : 1. 5 : 1. etc.

Note. There are more nouns of the *common* gender in Hebrew, than has been generally supposed, (Ges. Lehrgeb. p. 472); which accounts for many supposed anomalies of gender.

§ 492. Nouns of multitude, (among which the names of nations may be ranked), frequently take a verb feminine; and in some cases they admit no other; comp. § 480.

E. g. Ex. 5 : 16, הָעַם עָשָׂה, *thy people have sinned*. So the name of a nation, as Ps. 114 : 2. This construction resembles that of the *pluralis fractus* in Arabic, which often takes a verb feminine, whatever the sense of the noun may be.

Note. The names of *nations*, *countries*, and *towns*, are of the masc. gender, when they are used to denote the *inhabitants*; but they are fem., when they only designate *place*; comp. § 320. Note 1.

§ 493. When several Nominatives of different genders are connected, the verb sometimes agrees with a masc. noun as the most worthy; and sometimes it conforms to the noun which stands nearest; e. g.

(a) With a masc. noun; as Prov. 27 : 9, שֶׁמֶן וְקִטְרֹת יַשְׂמִחַ הֵלֵב, *ointment and perfume make [makes] glad the heart*; Hos. 9 : 2, etc.

(b) With the nearest noun; as Num. 12 : 1, וַתִּדְבֹּר מִרְיָם וְאַהֲרֹן, *then spake Miriam and Aaron*; Num. 20 : 11, וַתִּשְׁתַּה הָעֵדָה וּבְעֵיֶרָם, *and the multitude and their cattle drank*; Gen. 7 : 7. 1 K. 17 : 15. Est. 9 : 29. 2 Sam. 3 : 22. Comp. § 481.

For the *general* rule respecting the composite Nominatives, see § 481.

NOTE. Where there are several Nominatives connected, and the sentence begins with a verb singular, it commonly proceeds with a verb plural; as Gen. 21 : 32. 24 : 61. 31 : 14. 33 : 7. Comp. § 489. Note. § 430.

III. Number and gender.

§ 494. Feminine nouns of multitude in the singular, often take a verb in the plur. masculine.

E. g. 1 Sam. 2 : 33, 'all בְּרַבִּית *the increase* of thy house יָמוּתוּ, *shall die*;' Jer. 44 : 12, שְׂאֵרִית, *the remainder* of Judah who שָׂמוּ *set* their faces;' Zeph. 2 : 9. Gen. 48 : 6. This is *constructio ad sensum*, § 449. b. Note.*

§ 495. (a) Plural Nominatives of the fem. gender sometimes take a verb in the sing. masc., whether they precede or follow the verb. (b) *Vice versâ*, nouns plur. masculine (specially a *pluralis inhumanus*), sometimes take a verb sing. feminine.

E. g. (a) Job 42: 15, לֹא נִמְצְאוּ נָשִׁים יְפוֹת, *there were [was] not found women so beautiful*; Jer. 48: 15, עָרֶיהָ עָלָה, *her towns ascended in the flames*; Ex. 13: 7. 1 K. 11: 3. Is. 17: 6. Mic. 2: 6. Hab. 3: 17. Ps. 57: 2. 87: 3. Job 22: 9. Comp. § 489. § 490. (b) לֹא תִמְעַד אֲשֶׁרֵיוֹ, *his steps totter [totters] not*; Job 14: 19, תִּשְׁטַף הַפִּיחֶיהָ, *its floods overflow [overflows]*; also when the verb *follows*, as Jer. 49: 24, הַבָּלִים יִחַזְקוּהָ, *distresses take [takes] hold on her*.

§ 496. *Peculiar Anomaly*. When the subject of a verb is a noun in the const. state followed by a Genitive, the verb sometimes agrees in number, or in number and gender, with the noun in the Genitive.

E. g. 2 Sam. 19: 9. 'and Joab saw that הַיָּתָה פָּנָי מִלְחָמָה, *the front of the battle was* against him;' where the verb agrees with מִלְחָמָה. Is. 22: 7, מִבְּחֹר עֲמֻקֶּיךָ מִלְאוּ, *the choice part of thy vallies, i. e. thy choice vallies, shall be filled*; where the verb agrees with עֲמֻקֶּיךָ. So Job 29: 10. 38: 21. Is. 2: 11. Jer. 10: 21, etc.

NOTE. The solution of this seems to be the intimate connection or oneness of two nouns in regimen; § 332.

§ 497. *Anomalies as to the Dual*. We have seen that the dual takes a verb in the same manner as the plural, there being no dual number of verbs, § 483. Like the plural too (§ 489), it can take a verb in the singular, whether it follows or precedes the verb; e. g. Ex. 17: 12, וַיְהִי יָדָיו, *his hands [was] were*, Josh. 8: 20. Mic. 4: 11. So 1 Sam. 4: 15, וַיֵּינֻי קָמָה, *and his eyes [was] were dim*; Deut. 27: 7. *Kethibh*.

NOTE. For anomalies of the like character with these in §§ 484—496, in regard to *pronouns*, see § 476.

Impersonal verbs.

§ 498. These are made in Hebrew by the 3d pers. masc. or fem. sing. of either the Praet. or Fut. tense; and sometimes by the Inf. mood.

E. g. וַיְהִי, *and it happened*; מַר לִי, *it is bitter to me*; יָנִיחַ לִי, *I am quiet*, lit. it is quiet to me; וַיֵּצֵר לוֹ or וַיֵּצֶר לוֹ, *it was grievous to him*; 1 Sam. 30: 1, וַיֵּצֶר לְדָוִד, *and it was grievous to David*; Job 4: 5, 'but now תָּבוֹא אֵלַיךָ, *it comes upon thee*;' Ps. 18: 7, Inf. בַּצָּר לִי, *when it was ill with me*. In Gen. 4: 26, הוּתַל (pass.) *it was begun*.

§ 499. Impersonal verbs commonly take after them a Dative case with the preposition לְ.

E. g. צָר לִי *it is grievous to me*, i. e. I am grieved; בַּצָּר לִי, *when it was ill to or with me*.

§ 500. *Verbs with indefinite Nominatives.* These are frequent, e. g.

(a) The third pers. sing. or plur. of the verb is used in this way; as Gen. 11: 9, קָרָא [one] *called*; Gen. 48: 1, וַיֹּאמֶר *and [one] told*; 1 Sam. 26: 20, יִרְדֹּף [one] *pursues*; 16: 23. Is. 9: 5. 64: 3, 'from everlasting לֹא שָׁמְעוּ [they] *have not heard*; 47: 1, לֹא יִקְרְאוּ-לָךְ, [they] *shall not call thee*; etc. Dan. 1: 12. Hosea 2: 9. This construction answers to the use of *on, tout le monde*, etc., in French, or to the Greek λέγουσι, etc. It is quite common in Hebrew.

NOTE 1. Sometimes the Nom. is expressed by אִישׁ, אֶחָד, etc.; and sometimes the act. Part. of the verb is employed as the Nom., as Is. 16: 10, יִדְרֹךְ הַדֶּרֶךְ, *the treader shall tread*, i. e. one shall tread; Is. 28: 4, יִרְאֶה הָרֹאֶה, *the seer sees*, i. e. one sees; 2 Sam. 17: 9. Deut. 22: 8. So plur., Jer. 31: 5, בְּטַעֲמֵי הַזֹּטְעִים, *the planters shall plant*; i. e. one shall plant; Nah. 2: 3.

NOTE 2. The 3 pers. plural, or a Part. plural used as a verb, is often to be rendered *passively* in such cases; as Job 34: 20, וַיֵּסְרוּ אֶת-הַיָּמִיר, *the mighty one is removed*, lit. they remove the mighty one; Prov. 9: 11, 'for by me יִרְבּוּ *are increased* [lit. they increase] thy days, and years יוֹסִיפוּ *are added* [lit. they add] to thee;' Gen. 39: 22, 'all which שָׁם *was done there*,' lit. they did or were doing there. Job 4: 19. 7: 3. 17: 12. 19: 26. 32: 15. Comp. Luke 12: 20, τὴν ψυχὴν σου ἀπαιτοῦσι, *thy soul do they require*, i. e. thy soul shall be required; 16: 9, *that when ye die δεξώμεται, ye may be received*, lit. they may receive you.

(b) Occasionally the *second* person of the verb is employed in a similar way; e. g. Is. 7: 24, לֹא תָבוֹא שָׁמָּה, *one shall not come there*, lit.

thou shalt not come; Job 18: 4. Lev. 2: 4. Also in the common phrase with the Inf., עַד בּוֹאֶיךָ *until thou comest*, i. e. till one comes.

TENSES.

§ 501. As the Hebrew has but two distinct *forms* of tense, it is obvious that these must have had a diverse, various, and extended use.

§ 502. The Praeter and Future forms can be used indifferently, in a great many cases, to express the same idea. Both of them may be made *Aorists* by prefixing Vav, § 208, § 209, and by some other particles placed before them; but the *predominant* use of the Praeter is to express *past* time of some shade or other; and the *predominant* use of the Future is to designate some shade of *future* time.

§ 503. *The Praeter tense* of verbs is used to designate the meaning of various tenses.

(a) For the Perfect tense, which is its appropriate use; e. g. Gen. 3: 13, 'what is this which עָשִׂיתָ, *thou hast done?*' 3: 11, 'who הִגִּיד *has told thee?*' 3: 14, 17, 22.

(b) For the Pluperfect tense; e. g. Gen. 2: 2, 'God finished the work עָשָׂה, *he had made;*' 2: 5, 'Jehovah לֹא הִמְטִיר, *had not caused it to rain.'*

(c) For the past tense of narration or historic tense; e. g. Gen. 1: 1, 'God בָּרָא *created;*' 1: 2, 'the earth הָיְתָה *was;*' 29: 17, 'Rachel הָיְתָה יְפֵת-הַמַּאֲרָר, *was beautiful in appearance.'*

The Fut. with Vav conversive commonly follows the Praeter, in the same sentence or in a succeeding one, in order to avoid repeating the Praeter. This exchange of forms of tenses is common, where a subsequent narration is connected with a preceding one. Comp. Gen. 4: 2—5. 1 Sam. 7: 15, 16.

(d) For the present tense; (1) In verbs signifying quality or condition; as גָּדֹל *he is great*, חָכָם *he is wise*, etc. (2) When the object of the verb is to express a *state of acting*; as Ps. 119: 28, 'my soul הִלָּפָה *weeps* for trouble;' 119: 30, 'the way of truth בָּחַרְתִּי *I choose;*' Is. 1: 15, 'your hands מְלֵאִים *are full of blood.'* (3) In general propositions designating action at *any* time; as Ps. 1: 1, 'blessed is the man who לֹא הִלֵּךְ *walketh not*—לֹא דָרָךְ *treadeth not*—לֹא יָשָׁב *sitteth not;* and often so. The Fut. is employed in the same way.

(e) For the Fut. tense; (1) In prophecies, protestations, and assur-

ances; as Is. 9 : 1, 'the people who have walked in darkness רָאוּ (see) *shall see* a great light;' Is. 2 : 2, וְהָיָה *and it shall come to pass*; 2 : 3, 4, 11, 17, 19, et saepe. (2) When a fut. form (with a future meaning) precedes the Praeter in the same construction; as Is. 1 : 30, 31, תִּהְיֶינָה *ye shall be* as an oak—וְהָיָה הַיָּדָוֶה *and the mighty man shall be*, etc.; 3 : 25, 28, 'thy men יִפְּלוּ *shall fall* by the sword—and her gates יִאֲבֹנוּ *shall mourn and lament*;' and so often.

NOTE 1. The conjunction Vav in such cases may precede the verb itself, as in c. 2; or precede the Nom. when this stands before the verb, e. g. Job 19 : 27, 'I shall see וְעֵינַי רָאוּ *and my eyes shall behold*,' where רָאוּ is made Fut. in sense by the Vav before its Nominative. In some cases Vav is omitted, particularly by poetic license, and the Praeter still designates the sense of a Future.

NOTE 2. Any word expressive of Future time and standing in connection with any construction, requires the Praeter that follows (with a Vav prefixed) to be rendered as a Future; e. g. 1 Sam. 2 : 31, 'behold the days בָּאִים *are coming*, וְגִדַעְתִּי *when I will cut off*, etc. So with an Inf.; as Deut. 4 : 30, בָּיָדְךָ בִּצְרָר *when thou shalt be troubled*, וּמִצָּאוֹךְ *and [these things] shall overtake thee*; Gen. 2 : 5. So also, Ex. 17 : 4, עוֹד מֵעַתָּה *yet a little time*, וּסְקֵנֵנִי *and they will stone me*; Ex. 16 : 1, 'at evening יִרְעֶהֶם *ye shall know*.'

(f) For the Imp. mood; (1) When an Imp. precedes, and the Praet. is connected with it by Vav; as Gen. 6 : 21, קַח לָךְ *take for thyself*, וְאַסַּפְתָּ *and collect*; comp. above in c. 2. (2) Sometimes when Vav is prefixed without a preceding Imp.; as Gen. 33 : 10, 'if I have found favor in thine eyes, וְלָקַחְתָּ *then take*, etc. Ruth 3 : 9. Gen. 47 : 23. Deut. 29 : 7, 8.

(g) For the Subj. mood in all its tenses, especially when a Fut. with a Subj. meaning precedes in the same construction, § 504. h; e. g. (1) For the Present; as Gen. 3 : 22, פֶּן-יִשְׁלַח *lest he put forth his hand*, וְלָקַח *and [lest he] take*, וְאָכַל *and [lest he] eat*, etc. (2) For the Imperf.; as Is. 1 : 9, הָיִינוּ *'we should be* as Sodom, דְּמִינוּ *we should be like* Gomorrha;' Gen. 13 : 13, וְיָמָתוּ—דְּפָקוּם, *should one hurry them—then they would die*; Ruth 1 : 12. Judg. 8 : 19. (3) For the Pluperf.; as Is. 1 : 9, 'unless Jehovah הוֹתִיר *had left* us a remnant, etc.' 2 K. 13 : 19, 'then הִבִּיתָ *thou wouldst have smitten* the Syrians.' Job 10 : 19. Num. 22 : 33. (4) For the *Futurum exactum* or Fut. perfect, as it is named; as Ruth 2 : 21, עַד אִם-כָּלִי, *until they shall have finished*; 3 : 18. Is. 4 : 4. Gen. 24 : 19.

§ 504. The Future tense of verbs is used with a variety of meaning; viz.

(a) To indicate future time ; which is its *appropriate* use.

(b) For the present tense ; e. g. לֹא יָדָע , *I know not* ; לֹא אֵיכָל , *I cannot* ; מֵאַתָּה הָבוּא , *whence comest thou* ? מַה-תִּבְקֹשׁ , *what seekest thou* ? Also in general propositions ; as 'a wise son יְשִׁמָּח makes glad his father.' Such a use of the Fut. is very common, and agrees with the common use in Arabic.

(c) To designate *past* time ; e. g. (1) Often when preceded by particles that indicate *past* time. (a) By אָז *then* ; as Jos. 10 : 12, יָדַבֵּר , *then spake he*. (b) By טָרָם , *not yet* ; as Gen. 2 : 5, טָרָם יְהִיָּה , *was not yet, or before it was*. But sometimes the sense is *future* after these particles ; as Ex. 12 : 48. Job 10 : 21. (2) Sometimes (not very frequently) it indicates the *past* time of narration, i. e. it is employed as the *historic* tense ; e. g. Gen. 2 : 6, 'and a mist יָצְלָה *went up*, etc.' 2 : 10, 'and thence יִפְרָד *it was divided*, etc.' 2 : 25, וְלֹא יִתְבֹּשְׁשׁוּ , *and they were not ashamed*. [Is this occasioned by the Vav which precedes ?] Comp. § 503. e. 2. Note 1.

(d) With Vav *conversive* the Fut. forms a common historic tense.

NOTE. Vav does not always stand before the verb itself in such cases, but may stand before some word intimately connected with it ; e. g. Gen. 2 : 10, וּמִשָּׁם יִפְרָד , *and thence it was divided*.

(e) Without such Vav it is sometimes employed to denote *habitual* or *continued* action ; 1 K. 5 : 25, 'thus much Solomon, יָתַן *gave* to Hiram yearly ;' Job 1 : 5, 'thus יַעֲשֶׂה *did* Job continually ;' 2 Sam. 12 : 31. 2 Chr. 25 : 14.

(f) For the Imp. ; viz. (1) Always where the *first* or *third* person of the Imp. is needed ; as Gen. 1 : 26, בְּעֲשֵׂה אָדָם *let us make man* ; 1 : 3, יְהִי-אוֹר *let there be light*, etc. Where excitement, urging, entreaty, etc., is to be expressed, the parag. Fut. is usually employed ; as אֲגִידָה , *let me rejoice now* ; אֶקְוֶה , *let me arise now*. (2) In prohibitions ; because the Hebrew Imp. is not used with negatives ; e. g. Ex. 20 : 15, לֹא תִגְנֹב , *steal not*, lit. thou shalt not steal.

(g) For the Optative ; especially when the particle נָא is subjoined ; e. g. Ps. 7 : 10, יִגְמַר-נָא *O that it might come to an end* ! Cant. 7 : 9, יִהְיוּ-נָא *O may they be* ! 1 K. 17 : 21. Is. 19 : 12. 47 : 13. For the Optative use of the parag. and apoc. Fut., see § 203. seq.

(h) For the Subjunctive ; especially after particles signifying *that*, *so that*, *in order that*, etc. E. g. after אֲשֶׁר *that*, בְּעֵבוֹר *that*, כִּי *that*, כִּי *that*, כִּי *that*, אֲשֶׁר *in order that*, אֲלֵ *that not*, בִּלְ *that not*, כֵּן *that*

nôt. Yet the Fut. often follows particles such as the above, when a Subj. sense is not required but a Future one.

(i) The Fut. designates all those shades of meaning, which we express in English by the auxiliaries *may, can, must, might, could, should, would*, etc. E. g. Gen. 3 : 2, נֹאכֵל, *we may eat*; 30 : 31, מַה-אֶתֶּן-לָּךְ, *what must [shall] I give thee?* Judg. 14 : 16, וְגַם אֶגִּיד, *and should I tell thee?* Prov. 20 : 9, מִי-יֹאמַר, *who can [will] say?* So Job 10 : 18, אֶגָּוֶר, *I should have died*; Gen. 31 : 37, וְשָׁנִיתִךָ, *that I might take my leave of thee*; 28 : 8, 'until that all רְאֲסָפוּ shall have been gathered; comp. § 503, g. 4.

(j) The Fut. with Vav conversive (which commonly indicates *past* time), is sometimes used as a proper Future, the Vav being rendered merely as a *conjunction*; e. g. Is. 9 : 5, 'to us a son shall be given, and the government וְיָתִיד shall be upon his shoulder, etc.' Is. 9 : 10, 13, 15, 17. 51 : 12, 13.

(k) The Fut. with Vav is sometimes also used, (1) For the Present Indic.; as 2 Sam. 19 : 2, 'behold the king weeps וְיִתְאַבֵּב and mourns; Ps. 102 : 5, וְיִבֵּשׁ, *and is dried up*. (2) For the present Subj.; as Jos. 9 : 21, 'let them live, וְיִחְיֶי, *and let them be or may they be*, etc.' Job 14 : 10. But such uses of the Fut. with Vav *conversive*, are not frequent.

NOTE. In respect to the *forms*, etc., of the Fut., comp. § 203. seq.

Imperative mood.

§ 505. The Imp. mood and the Fut. tense are nearly related to each other, and often they are used almost indiscriminately; comp. § 504. f. § 201. The Imp., besides its *proper* sense, is employed for the Future; viz.

(a) When two Imperatives immediately succeed each other; in which case the latter often has a Fut. sense, and the former a conditional one; e. g. Gen. 42 : 18, עֲשֵׂה וְחָיִי, *do this and live*, i. e. do this and ye shall live; Prov. 3 : 3, 4, 7. 4 : 4. 7 : 2. 9 : 6. Is. 8 : 9. 36 : 16 45 : 22. 55 : 2.

(b) When an Imp. is connected with a Fut. in the same construction, it often has a Fut. meaning; e. g. (1) Sometimes when it stands *before* the Fut.; as Is. 45 : 11, שְׁאֵלֵנִי WILL ye inquire of me—and וְצִוֵּנִי will ye prescribe to me? 6 : 9. (2) When it stands *after* the Fut.; as Gen. 45 : 18, וְאֶתְּנָה and I will give you . . . וְאָכְלִי and ye shall eat, lit. eat ye. Gen. 20 : 7. Is. 54 : 14. Ruth 1 : 9.

Use of composite verbs.

§ 506. The Hebrew does not form composite verbs, like the Greek and Latin, by *prefixing* prepositions to them; but it inserts a preposition *between* them and the noun or pronoun which follows them.

Note. Different prepositions are used in order to vary the shades of meaning; and in this way a great variety of forms of verbs are made in Hebrew, Aramaean, and Arabic, which may be called *composite*; like our English, *put, put by, put up, put in, put down, put aside, put away, put on, put off, put out*, etc.

E. g. *נָפַל* *to fall*; *עַל נָפַל* *to fall over to, to fall away*; *מֵן נָפַל* *to leave, to depart from*; *לְפָנַי נָפַל* *to fall down before any one*. *קָרָא* *to call*; *בְּ קָרָא* *to call to, to invoke*; *לְ קָרָא* *to name*. *שָׁאַל* *to ask* with an Acc. of the *person*; *שָׁאַל* *to demand*, with an Acc. of the *thing* demanded; *בְּ שָׁאַל* *to consult any one*.

§ 507. No definite rules can be made out for the very various usage of prepositions in these cases. The lexicons and practice only can give the requisite information. The following distinctions may aid the learner, in a few cases; viz.

(a) The preposition *לְ* is often put after verbs signifying *to be angry, to trust, to hold, to sin against, to reprove*, etc.; also *to pray to, to invoke, to worship, to testify against, to look upon, to hear or listen to, to smell, to touch*, etc.

(b) The preposition *בְּ* is often put after verbs signifying *to make, to attain to, to become* any thing; as 2 Sam. 7: 14, 'I will be to him *אָב*, for a father [a father], and he shall be to me *בֶּן*, for a son [a son]'; 1 Sam. 4: 9, *הִיָּיתֶם בְּאֲנָשִׁים*, *be ye for men*, i. e. be men, act courageously; Gen. 2: 22, 'and Jehovah made the rib *אִשָּׁה*, for a woman,' i. e. a woman. The later Hebrew makes more frequent use of *לְ* in this way, than the early; e. g. Jon. 4: 6, comp. Ex. 12: 27.

NOTE. This is the habitual construction after the verb *הָיָה* signifying *to become*; e. g. Gen. 2: 7, *וַיְהִי לְאָדָם חַיָּה* and he became an animated being.

(c) The particles *בְּ, מֵן, עַל, בֵּין, בְּעֵד, אַחֲרֵי, לְפָנַי*, etc., are often put after verbs; and they modify, in various ways, the simple meaning of them.

Cases governed by Verbs.

§ 508. Active transitive verbs govern the Accusative case.

NOTE. Many verbs have both a trans. and intrans. sense; consequently they are sometimes *with*, and sometimes *without* an Acc. after them: e. g. בָּכָה *to weep*, and *to bemoan*; הָלַךְ *to go*, and *to pass through*, Gen. 2: 14; יָשַׁב *to dwell*, and *to inhabit*; Ps. 22: 4, זָמַר *to sing*, and *to celebrate with praise*; so רָנַן, שָׁיר, etc.

§ 509. Many verbs in Hebrew govern an Acc. directly without any intervening preposition, which we can translate only by inserting a preposition before the noun.

E. g. בָּשַׂר *to bring good tidings to any one*, מָרָה *to be refractory AGAINST any one*, עָרַב *to give a pledge FOR any one*, etc. Among these are, verbs of *putting off and on*, of *ornamenting*; of *plenty and want*; of *dwelling in or among*; of *going out, coming in, coming upon, happening to*, etc. Verbs of *overflowing, overspreading*, etc. take the Acc. of the thing with which they overflow, etc.; as Ex. 3: 8, 'a land which זָבַח חֶלֶב וְדָבַשׁ *overflows with milk and honey*; Joel 4: 18. Jer. 9: 17. Lam. 3: 48.

§ 510. Neuter verbs sometimes take an Acc. case.

E. g. חָגַג חֵג, *to celebrate a feast*; חִידַּת חִידָה, *to propose an enigma*, etc. Comp. the English, *to run a race, to fight a fight*, etc. Gen. 27: 34. Neh. 2: 10. Ps. 25: 19, etc.

§ 511. *Verbs governing two Accusatives.* All verbs which have a *causative* meaning, (of course the conj. Piel and Hiphil generally), may govern two Accusatives; the one usually of a *person*, and the other of a *thing*.

E. g. Ezek. 8: 16, מָלֵאוּ אֶת-הָאָרֶץ חֲמָס, *they filled [caused to be full] the earth with violence*; Gen. 41: 42, וַיַּלְבֵּשׁ אֹתוֹ בְּגָדֵי-שֵׁשׁ, *and he clothed him with [caused him to put on] garments of fine linen*, etc.

NOTE. Many verbs in Kal have a kind of *causative* meaning, or one kindred to it, and may therefore govern two Accusatives; e. g. such as signify *to anoint, to sow, to plant, to stone*, i. e. cover with stones, *to nourish, to furnish, to rob, to do good or evil to any one, to call or name, to command, to convert any thing into another*, as Job 28: 2, וַיִּצְוֶק נְחוֹשֶׁה אֶבֶן, *stone he fuses into brass*; Gen. 2: 7, 'God made man עָפָר מִן הָאֲדָמָה *with dust [out of dust] from the earth*, where עָפָר is the Acc. of the material, as grammarians speak.

§ 512. But the insertion of appropriate prepositions, such as בְּ, לְ, מִן, עִלְ, etc. before the latter noun in cases like the above, is not un-

frequent; so that the Hebrews practised both methods of constructing a sentence.

Many of the cases above may be regarded as having a preposition *implied* before the second noun in the Accusative, if the reader chooses this ancient method of construction.

Passive Verbs.

§ 513. The passive forms of verbs which govern two Accusatives, retain but one of them; the other being usually made a Nominative.

E. g. Ps. 80 : 11, כָּסוּ הָהָרִים בְּצֵלָהּ, *the mountains were covered with the shadow of it.* Ex. 25 : 40. 28 : 11.

NOTE. Sometimes verbs of a passive *form* have an active *sense*; and in this case they may govern an Acc., like active verbs; e. g. Job 7 : 3, הִנְחַלְתִּי יָרֵחַ שָׁוָא, *I have inherited months of vanity*, where the verb is in Hophal; Ex. 20 : 5. Deut. 13 : 3.

Infinitive absolute.

§ 514. (1) This is usually put *before* a finite tense of the same verb, and in this position serves to qualify its meaning in various ways; viz.

(a) It marks intensity of various degrees; as 1 Sam. 23 : 22, עָרַם יַעֲרֵם הוּא, *very subtly will he deal*; 20 : 6, נִשְׂאָל נִשְׂאָל, *he has urgently requested*; Amos 9 : 8, לֹא הִשְׁמִיר אֶשְׁמִיר, *I will not utterly destroy*. Gen. 31 : 30. 43 : 3, 7, הֲיָדוּעַ נָדַע, *could we indeed know?* 37 : 8, הֲמִלְךָ הֲמִלְךָ, *shalt thou indeed reign?*

(b) It denotes assurance, certainty; as Gen. 2 : 17, מוֹת תָּמוּת, *thou shalt surely die*; 3 : 4. 37 : 33, טָרַף טָרַף, *he is surely torn in pieces*; Judg. 15 : 2, אָמַר אָמַרְתִּי, *surely I thought, or said*.

(c) In general it gives intensity, energy, animation, vivacity, or some colouring of this nature, to the expression; although it is difficult always to express it in an English version.

So the intensive particles of the Greek, German, etc., cannot be well expressed in a translation.

(2) Put *after* a finite tense, it marks *continued* action.

E. g. 2 Sam. 15 : 30, עָלוּ וַבְּכֹה, *they went up continually weeping*; Gen. 8 : 7, וַיֵּצֵא וַיָּצוּא וְשׁוּב, *and it continued going and returning*; Gen. 19 : 9, 'he is continually acting the part of a judge.' Is. 6 : 9. Jer. 23 : 17. 1 Sam. 6 : 12. 1 K. 20 : 37. 2 Sam. 3 : 24. 26 : 5. In

such cases a participle is sometimes used as a second Inf., 2 Sam. 16: 5: or a noun, Is. 29: 14.

N. B. Although *continued* action, etc., is usually designated by the Inf. abs. placed *after* the finite verb, yet there are examples of this position which do not appear to differ from the cases under No. 1; e. g. Is. 22: 17. Jer. 22: 10. Gen. 31: 15. Dan. 11: 10, 13.

NOTE 1. The Inf. abs. is *commonly* of the same conjugation as the finite verb with which it is joined, but sometimes of a different one; as Job 6: 1, שָׁקוּל וְשָׁקָל, with Inf. abs. in Kal and finite verb in Niph'al; Ezek. 16: 4, הִתְחַל לֹא הִתְלַחַת, Inf. in Hoph'al and finite verb in Pual.

NOTE 2. The Inf. abs. is sometimes taken from a kindred synonymous verb; as Is. 28: 28, אֲרוֹשׁ יִרוֹשְׁנוּ, *he will thoroughly thresh him*, roots אָרַשׁ and דָּרַשׁ, both signifying *to thresh*.

§ 515. The Inf. abs. is sometimes used adverbially.

E. g. הֵיטִיב בְּיָדָיו *bene faciendo*, for *bene*; 1 Sam. 3: 12, הֵחֵל וְכָלָה, *incipiendo et finiendo*, i. e. *utterly*.

§ 516. In a few cases, the Inf. const. is used as the Inf. absolute.

(a) Adverbially; as Is. 60: 14, שָׁחוּחַ *incurvando*, for שָׁחוּחַ; Hab. 2: 10, קִצּוֹת for קָצָה. (b) With a finite verb; as Num. 23: 25, קַח, לֹא תִקְבְּנֵנִי, *thou shalt not curse at all*, for קָבַח; Ruth 2: 16, שָׁלַח, תִּשְׁלַח, for שָׁלַח; Ps. 50: 21, הֵיחֵד לִי הַיּוֹתֵדֶיךָ, etc. Instances of this nature are so rare, that one hardly knows whether to rank them under the head of established usage.

§ 517. The Inf. abs. is sometimes used instead of a finite verb; and this for any mood, tense, or person.

E. g. Deut. 5: 12, שָׁמֹר simply, instead of תִּשְׁמָרְךָ, as it is in Deut. 6: 17; Ex. 20: 8, זָכֹר for תִּזְכָּר, as in Deut. 7: 18; Job 40: 2, הָרַב *an contendendo?* for רָב, as in Judg. 11: 25. So Dan. 9: 5, מָרְדְּנוּ וְסָוֵר, *we have rebelled and apostatized*; Est. 9: 6. Jer. 14: 5. Gen. 41: 43. Judg. 7: 19. Ecc. 8: 9. 9: 11. Ezek. 1: 14, 'the living creatures רָצוּ וְשׁוּב *ran and returned*; Ecc. 4: 2. Jer. 32: 44, 'fields shall they buy, וְכָתוּב *and they shall write bills of sale*, וְהָיָה וְהָיָה *and they shall seal them—and take witnesses*,' Num. 15: 36. Deut. 14: 21. Is. 5: 5. Ezek. 11: 7, הוֹצֵאתָ *will I bring out*,' etc. 1 K. 22: 30. 2 Chr. 18: 29.

For the Imper.; Deut. 5: 12, שְׁמֹר *keep*; 1: 16. Jer. 2: 2, הִלֹּךְ *go*; 13: 1, etc. Num. 25: 17. See the first examples above.

NOTE. The Inf. abs. is in some cases to be translated in a *passive* sense: as Prov. 12: 7, 'the wicked הִפּוּךְ, *are to be destroyed*.' This is elliptical; the full phrase would be הִפּוּךְ יִהְיֶה. So הִפֵּר, Prov. 15: 22.

§ 518. The Inf. abs. is also employed in an *energetic sense*, as a kind of *nomen actionis*, or to denote the *practice* of doing any thing.

E. g. אָלַהּ וְכָחַשׁ וְרָצַח וְנָגַב פָּרָצוּ, *cursing, and dissembling, and murdering, and stealing, break out*, Hos. 4: 2. Is. 21: 5. 59: 4. Jer. 7: 9. 23: 14. 8: 15. 2 K. 4: 43. Prov. 12: 7. Ps. 22: 9.

NOTE. As the Inf. abs. has generally an *intensive* sense, whether employed with an finite verb or standing alone, it may be called the *energetic* form of verbs. The usage adverted to in § 517, § 518, shews that the Heb. language possesses a most striking power of brevity and energy.

§ 518 a. The Inf. abs. is sometimes employed simply as a verbal noun in the Acc. after an active verb.

E. g. Is. 42: 24, לֹא אָבוּ הִלֹּךְ, *they would not go*. Is. 7: 15, יִדְעֵתוּ, *until he know how to refuse*. Jer. 9: 4.

Infinitive construct.

§ 519. The Inf. const., being a sort of verbal noun, is used like one in respect to construction, position, government, and even form; the plural forms excepted, which it has not.

§ 520. Like nouns, the Inf. const. is used in the various cases; viz.

(a) In the Nom. case; e. g. Gen. 2: 18, הִיְוָה הָאָדָם, '*the being of the man* alone is not good;' 29: 19, תָּתִי (Inf. of נָתַן) '*my giving* is good;' 11: 6. 30: 15. (b) In the Gen.; e. g. Gen. 29: 7, יָמֵה יִתְּקַף, '*the time of collecting*'; 2: 4, בְּיוֹם עֲשׂוֹת, '*in the day of making*', Num. 9: 15. Ps. 128: 2, et passim. (c) In the Dat.; e. g. Num. 7: 5, וַיָּהִיו, *and let them be for serving*, i. e. let them serve. 8: 11; Ezek. 30: 16, תִּהְיֶה לְהִבָּקֵעַ, '*it shall be for being pierced through*', i. e. it shall be pierced through; comp. § 523. d. (d) In the Acc.; e. g. 1 K. 3: 7, 'I knew not *בֹּיָא וְצֵאת*, *the going out or coming in*;' Jer. 5: 3.

Gen. 21 : 6. The Acc. here commonly has ל before it ; as Gen. 11 : 8. Ex. 2 : 15. Comp. § 522. § 523. (e) In the Abl. ; e. g. Ps. 39 : 2, 'I will guard my way מִמַּחֲטֹאת from sinning.'

§ 521 Like nouns, it takes prepositions before it, and suffixes after it.

In translating such Infinitives we must generally give them a *finite sense*; e. g. (a) With ב; as Gen. 2 : 4, בְּהִבְרָאָם, *when they were created*, lit. in the being created of them ; Ex. 16 : 7, בְּשָׁמְעוֹ *because he heard* ; Is. 1 : 15. (b) With ב; as Gen. 44 : 30, בְּבֹאִי, *when I come* ; 39 : 18, בְּהִרְיִמִי, *when I lifted up*. (c) With ל; Gen. 2 : 3, לַעֲשׂוֹת, *when he made it* ; Is. 7 : 15, לְדַעְתּוֹ, *until he know* ; 1 K. 16 : 7, 'to provoke him by his doings, לְהִירוֹת *in that he was*, or *in respect to his being*. In like manner, with מִן, עַל, לְמַעַן, תַּחַת, אַחֲרַי, etc.

NOTE. The preposition מִן has often a *negative sense* in such cases ; e. g. Gen. 27 : 1, 'his eyes were dim מִרְאוֹת, *so that he could not see*, lit. from seeing ; 16 : 2. Ex. 14 : 5. For מִן before the Inf. in comparisons, see § 454. b.

N. B. For the use of the Inf. const. instead of the Inf. abs., see § 516.

§ 522. The Inf. const. with ל, in many cases, answers to the English Inf. preceded by the particle *to*.

E. g. Gen. 2 : 5, 'and there was no man לַעֲבֹד, *to till the ground* ;' v. 10, 'and a river went out from Eden לְהַשְׁקֹת, *to water the ground* ;' 11 : 6, 'all which they may purpose לַעֲשׂוֹת *to do*,' etc. When בְּלֹאִי (not) comes before a Inf., the ל is put before it ; as Gen. 3 : 11, 'which I commanded thee לֹא-לֵבֶלְתִּי *not to eat* ;' i. e. the Inf. is used as a noun in regimen with בְּלֹאִי.

§ 523. The Inf. const. with ל, and with the verb of existence (הָיָה) expressed or implied, constitutes a periphrasis expressing the meaning of several forms of the finite verb, viz.

(a) Of the Praeter ; as 2 Chr. 26 : 5, וַיִּהְיֶה לְדַרְשׁ אֱלֹהִים, *and he sought God*, lit. and he was for seeking God ; Gen. 15 : 12, 'the sun הָיָה לָבוֹא *was about to go down*,' lit. was for going down ; 2 Chr. 11 : 22. Ezra 3 : 12.

(b) Of the Present ; as Is. 44 : 14, הֹכֵרֶת-לוֹ [הָיָה], *he hews down*

for himself, lit. [he is] for hewing down. Prov. 19 : 8, 'he that is wise, לְמַצָּא טוֹב [יְהִי], *findeth prosperity*,' lit. is for finding; Is. 21 : 1.

(e) Of the Future; as Is. 38 : 20, יְהוָה [יְהִי] לְהוֹשִׁיעַנִי, *Jehovah will deliver me*, lit. will be for the delivering of me; Ps. 25 : 14, 'Jehovah לְהוֹדִיעֵם [יְהִי] *will teach them*,' lit. will be for the teaching of them; 49 : 15. 62 : 10. Ecc. 3 : 14. So Ps. 101 : 8, 'soon אֲצַמִּית *will I destroy the wicked of the land, לְהַכְרִית I will cut off*,' etc.

(d) Of the Passive; as Jos. 2 : 5, 'and it came to pass הָשַׁעַר הָיָה לִסְגוּר *when the gate was to be shut*,' lit. at the shutting of the gate; Deut. 31 : 17, וְהָיָה לֶאֱכָל, *and they shall be devoured*, lit. and it shall be for devouring; Is. 6 : 13.

(e) Of the Latin participle in *-dus*, or the English auxiliaries *shall, can, must*, etc.; as 2 K. 4 : 13, מָה [יְהִי] לַעֲשׂוֹת, *what [is] to be done for thee?* 2 Chr. 19 : 2, הֲלֹא יִצְחָק [יְהִי] לְעֹזֵר, *should one help the wicked?* Judg. 1 : 19, לֹא [יְהִי] לְהוֹרִישׁ, *he could not dispossess them*; Hos. 9 : 13. Amos 6 : 10. 2 Chr. 20 : 6.

§ 524. The Inf. const. (sometimes also the Inf. abs.) governs nouns in the oblique cases, like finite verbs.

NOTE. The Inf. const. sometimes takes *verbal* suffixes, i. e. it governs pronouns in the Acc. The Inf. abs. also, in a very few cases, takes an Acc. after it; as Is. 22 : 13, הָרֹג בָּקָר וְשֹׂחֵט צֹאן וְאָכַל בָּשָׂר, *caedendo boves, et jugulando oves, et edendo carnem*, etc.

§ 525. The *subject* of the Inf. const. (corresponding to the Nom. of finite verbs), is usually put in the Gen. after the verb.

E. g. Judg. 13 : 20, בַּעֲלֹת הַלֵּהָב, *in the mounting up of the flame*, i. e. when the flame mounted up; 1 Sam. 23 : 6, בְּבִרְחַ אֲבִיחָר, *in the flying of Abiathar*, i. e. when Abiathar fled; Ps. 66 : 10. Here also belong those cases in which the Inf. const. takes *noun-suffixes*, i. e. suffixes in the Genitive.

§ 526. Besides the *subject* in the Gen. after the Inf. construct, it also takes the *object*, i. e. an Acc. case, and even two Accusatives.

E. g. Gen. 2 : 4, בְּיוֹם עָשׂוֹת יְהוָה אֶרֶץ וְשָׁמַיִם, *in the day of Jehovah's making the earth and heavens*, i. e. in the day when Jehovah made, etc. 1 K. 13 : 4, כִּשְׁמַע הַמֶּלֶךְ אֶת-דְּבַר אִישׁ, *when the king heard*

the word of the man, etc. Is. 58 : 5, 'a day נָפְשׁוֹ אָדָם, *when a man will afflict his soul*,' etc. So with the subject and two Accusatives; as Gen. 41 : 39, אֶחָד-כָּל-זֹאת, *since God's showing you all this*, i. e. since God hath shewn etc.

NOTE. The Gen. or *subject* usually stands next to the verb; but in a very few cases the Acc. is put first; as Is. 5 : 24, בָּאֵשׁ קֵשׁ לְשׁוֹן אֵשׁ, *as the flame of fire devours the stubble*; 20 : 1. Gen. 4 : 15.

PARTICIPLES.

§ 527. Active Participles are often used in the place of finite verbs; viz.

(a) For the present tense; e. g. Ecc. 1 : 4, 'one generation הֹלֵךְ *passeth away*, and another generation בָּא *cometh*;' 1 : 7, 8. Ps. 1 : 6. 3 : 2. 4 : 7. Is. 1 : 7. In this manner participles are used with pronouns of any person instead of verbs, in order to express the present tense; as אֲנִכִּי, *I fear*; יִרְאָה אַתָּה, *thou fearest*; יִרְאִים אֲנִיחֵנוּ, *we fear*; etc. In intrans. verbs this use is very common.

(b) For the past tense in all its gradations; e. g. Gen. 2 : 10, 'and a river יֵצֵא *issued* from Eden;' Deut. 4 : 3, 'your eyes הִרְאוּ *have seen*;' Gen. 31 : 17, 18, 19.

(c) For the Fut. in all its varieties; e. g. Gen. 17 : 19, 'Sarah יֵלֶד *shall bear* a son,' etc. 19 : 13, מְשַׁחֲתִים, '*we are about to destroy* the city;' 6 : 17, 'behold I מְבִיאָה *will cause to come* a flood;' 48 : 4. Ex. 9 : 18. 1 K. 11 : 31. 14 : 10.

§ 528. Participles, when used as verbs, are subject to all the *anomalies* of concord which are found in verbs.

E. g. Gen. 4 : 10, קוֹל דְּמֵי אָחִיךָ צֹעֲקִים, *the voice of thy brother's blood cries* [cry].

§ 529. The two Hebrew participles, active and passive, often have the sense of the Latin participles in *-rus* and *-dus*.

E. g. Gen. 19 : 14, מְשַׁחֲתִית יְהוָה הָעִיר, *Jehovah is about to destroy the city*; Ps. 76 : 8, נוֹרָא, *metuendus*; Ps. 18 : 4, מְהַלֵּל, *laudandus*, etc.

§ 530. The verb of existence (הָיָה) added to the

participle, makes an Imperf. tense descriptive of continued action or condition.

E. g. Job 1: 14, 'the cattle חֲרִיּוֹ הֹרְשׁוֹת, *were ploughing*;' Neh. 1: 4, וְאֶהְיֶה צָם וּמִתְפַּלֵּל, *I was fasting and praying*;' 2: 13, 15. 2 Chr. 24: 14. 36: 16. Gen. 4: 17. Deut. 9: 22, 24.

NOTE. In like manner הֵּן *there is*, and אֵין *there is not*, either with or without suffixes, are often connected with participles, and form a periphrasis for the Pres. tense of the finite verb; e. g. Judg. 6: 36, 'if thou רֹשֵׁךְ *thou savest*;' Gen. 24: 49. 43: 5, 'if thou אֵינְךָ מְשַׁלֵּחַ, *thou dost not send away*;' Ex. 5: 16, 'straw אֵין נָתַן *is not given*;' Lev. 26: 6.

§ 531. *Active participles* may govern the same cases as their verbs; but it is a more common construction to put them in *regimen* with the noun that follows.

E. g. Ps. 84: 5, יוֹשְׁבֵי בֵיתְךָ, *inhabiters of thy house*; Ps. 28: 1, יוֹרְדֵי בּוֹר, *the descenders of*, [i. e. those who go into] *the pit*; 5: 12, אֹהֲבֵי שְׁמֶךָ, *the lovers of thy name*; 19: 8. Prov. 2: 19. Such a Gen. is capable of all the varieties of rendering which belong to the Gen. after nouns, § 424. It also admits intervening prepositions, like nouns, § 432.

§ 532. *Passive participles* are constructed with cases in various ways; viz.

(a) With an Acc.; as Ezek. 9: 2, מְבֻשְׁמֵי לְבָשִׁים, *clothed [with] linen garments*; 1 Sam. 2: 18, מְגֻדֵּי אֶפְדֹּד, *girded [with] an ephod*. So in Greek ἀναιδέην ἐντεταμένον, *Il. α. 149*. (b) With the Gen.; as Ezek. 9: 11, מְבֻשְׁמֵי לְבָשִׁים, *clothed [of] linen garments*; Joel 1: 8, מְגֻדֵּי תֵּשֶׁק, *girded [of] sackcloth*; Ps. 32: 1, מְשֻׁלָּחַת, *pardoned [of] sin*, etc.

NOTE. When there is but one form of the participle, as מוֹת (from מוֹת *to die*), this is capable of all the meanings and constructions of both the act. and pass. participles.

§ 532 a. *Active participles* are very often employed as mere *nomina agentis vel patientis*, i. e. are mere nouns in the sense of *agents* actively or passively considered.

Verbs used as adverbs.

§ 533. When two verbs *immediately* follow each other,

either with or without the copula between them, the *first* of them may serve merely to qualify the second, and must then be rendered adverbially.

E. g. 1 Sam. 2 : 3, אַל תִּרְבוּ דַבָּרוֹ, *do not make much* [and] *speak* i. e. do not say much ; Job 19 : 3, לֹא חִבְשׁוּ תִּקְדְּרוֹ-לִי, *ye are not ashamed ye stun me*, i. e. in a shameless manner ye stun me ; Gen. 26 : 18, וַיֵּשֶׁב וַיַּחְפֹּר, *and he returned and dug*, i. e. he again dug ; 19 : 22. 27 : 20. 30 : 31. 31 : 28. Hos. 1 : 6. Ps. 51 : 4. 71 : 20. So הֵיטִיב is used for *well, skilfully*, Ps. 33 : 3. הוֹסִיף for *again, once more*, Gen. 4 : 2. 8 : 12. בָּקָה for *ad finem, entirely*, Gen. 24 : 15. מְהֵרָה for *hastily, quickly*, Gen. 27 : 20. Ex. 2 : 18. הִרְבָּה for *much, often*, 2 K. 21 : 6. Ps. 51 : 4. שׁוּב for *again*, 1 K. 19 : 6. Job 7 : 7. The same is true of some other verbs. In some cases the *second* verb is in the Inf. mode ; as Gen. 27 : 20. Ex. 2 : 18, etc.

ADVERBS.

§ 534. Adverbs in Hebrew are often used in the place of nouns.

(a) In apposition with the nouns which they qualify : as Gen. 18 : 4, מְעַט-מַיִם, *a little water* ; Neh. 2 : 12, אֲנָשִׁים מְעַט, *few persons* ; Is. 30 : 33, הִרְבָּה עֵצִים, *much wood*, etc. (b) In the Gen. after nouns ; as 1 K. 2 : 31, דְּמֵי הַחַם, *innocent blood* ; Ezek. 30 : 16, צָרֵי יוֹמָם, *daily persecutors* ; Deut. 26 : 5, מְהֵרָה מְעַט, *few men*, etc.

§ 535. Adverbs standing in the place of nouns, sometimes take prepositions before them in the manner of nouns.

E. g. Ezek. 6 : 10, אֶל חַמָּם, *gratis* ; 2 Chr. 19 : 36, בְּפִתְאֹם, *suddenly* ; 1 K. 22 : 20, בְּכֹה, *so*, [lit. in the so] ; Esth. 4 : 16, בְּכֵן, *so* ; Neh. 9 : 19, בְּיוֹמָם, *daily*.

§ 536. The repetition of adverbs marks intensity.

E. g. Gen. 7 : 19, מְאֹד מְאֹד, *very much* ; Deut. 28 : 43, מְעַלְהָ, *higher and higher*, מְטָה מְטָה, *deeper and deeper* ; 1 K. 20 : 40, הֵנָּה וְהֵנָּה, *hither and hither*, i. e. here and there, all around.

§ 537. Two negatives in Hebrew strengthen the negation.

E. g. 1 K. 10 : 21, *אֵין כְּסֶמֶת לֹא נִחָשֵׁב*, *silver was not at all regarded*. In the parallel verse, 2 Chr. 9 : 20, *לֹא* is omitted. Ex. 14 : 11, *הֵמָּכִי אֵין קְבָרִים*, *because there were no graves at all*. Zeph. 2 : 2. etc.

§ 538. A negative particle is often joined with nouns and adjectives, to qualify the sense of them.

E. g. Deut. 32 : 6, *לֹא חָכָם*, *not wise*, i. e. foolish; Ps. 43 : 1, *לֹא חָסִיד*, *unmerciful*; Job 30 : 8, *בְּגִי שָׁם*, *disgraced*; Deut. 32 : 21, *לֹא-אֱלֹהִים*, *no God*; *לֹא-עַם*, *not a nation*, i. e. not worthy of this appellation; Is. 31 : 8, *לֹא-אִישׁ*, *not a mortal*; 10 : 15, *לֹא-עֵץ*, *no wood at all*, etc. This mode of expression is called *λιτότης*.

NOTE. A negative is frequently *implied* in an interrogative sentence; e. g. 2 Sam. 7 : 5, *הֲאֶתְּהָא*, *wilt thou build me an house?* i. e. thou shalt not; as in the parallel verse, 1 Chr. 17 : 4. So Is. 27 : 7. Prov. 24 : 28. Ezek. 18 : 23, comp. v. 32. 1 K. 8 : 27. Gen. 30 : 20. Job 16 : 6, 'if I keep silence *מִיָּדִי יִהְיֶה לֵּךְ*, *what departs from me?* i. e. I am not relieved; Cant. 8 : 4. Prov. 20 : 24. Dan. 1 : 10.

PREPOSITIONS.

§ 539. Prepositions both simple and composite govern the oblique cases of nouns, pronouns, etc.

For the pleonasm and ellipsis of them, see § 547. § 559.

NOTE. The Hebrew language sometimes compounds two or more prepositions together, and employs them at one time in the sense of one part of this composite word, and at another in the sense that each of the prepositions separately used would convey; e. g. *אֶתְּרִי = מֵאֶתְּרִי*, *עַל = מֵעַל*, *מִן = מֵן*, etc. Yet in most of such cases, the first preposition seems to indicate some relation which could not be expressed without it; e. g. *מֵן* means *from* [something] *to* [something], an idea different from that conveyed by *מִן* simply.

CONJUNCTIONS.

§ 540. As the Hebrew language possesses but very few conjunctions, some of them are necessarily employed

in a great variety of significations. This is particularly the case with the copulative וְ. But the various uses of this and others, are best learned from the lexicons and from practice.

For some peculiar uses of Vav, see § 558. Note. For the *ellipsis* of conjunctions, see § 561.

INTERJECTIONS.

§ 541. Interjections simply expressive of *calamity* or *imprecation*, often take a Dative after them.

E. g. 1 Sam. 4 : 8, אֹרִי לָנוּ, *wo to us!* Ezek. 30 : 2, הֲדָה לַיּוֹם, *wo for the day!*

§ 542. Interjections which have the forms of other parts of speech, take after them the cases required by those forms.

E. g. Ps. 1 : 1, אֲשֶׁרִי with a Gen. after it ; 29 : 1, 2, הָבוּ, with an Acc., etc.

PLEONASM.

§ 543. PERSONAL PRONOUNS. *Verbal suffixes* are not unfrequently pleonastic, being immediately followed by the noun to which they have relation.

E. g. Ex. 2 : 6, וַתֵּרְאֶהוּ אֶת-הַיֶּלֶד, *she saw him the child* ; 1 Sam. 21 : 14, וַיִּשְׁנֵהוּ אֶת-טַעְמוֹ, *he changed it his understanding* ; Job 33 : 20, וְזִדְמַתּוֹ חִתּוֹ לֶחֶם, *his soul abhors it bread* ; Ps. 83 : 12. Such is the predominant construction in the Chaldee and Syriac.

§ 544. *The suffixes of nouns* are sometimes pleonastic.

E. g. Is. 17 : 6, בְּסַעְפֵּיהָ פְרִיָּה, *in the twigs of it the fruit tree* ; Prov. 14 : 13, אֶחָרִיתָהּ שִׂמְחָה, *the end of it joy* ; Cant. 1 : 6, בְּרָמִי שְׁלִי, *my vineyard which [is] to me*. Such also is the general usage of the Chaldee and Syriac.

§ 545. The Dative case of pronouns after verbs, and especially verbs of motion, is often pleonastic.

E. g. Gen. 12 : 1, הָיָה-לִּי, *go for thyself*, i. e. go; Cant. 2 : 11, הָיָה לִי, *it has gone for itself*, i. e. has gone; Gen. 27 : 43, בָּרַח-לִי, *flee for thyself*, i. e. flee; Is. 31 : 8, נָס לִי, *he has fled for himself*, i. e. he has fled; Job 39 : 4, לֹא-שָׁבוּ לָמוֹ, *they turned not back for themselves*, i. e. turned not back; Cant. 2 : 17, דָּמַה לִּי, *compare for thyself*, i. e. compare; Job 12 : 11, 'the palate יִטְעַם-לִי, *relishes for itself*,' i. e. relishes; 15 : 28, 'houses which לֹא-יִשְׁבוּ לָמוֹ, *they do not inhabit for themselves*,' i. e. which no one inhabits; Prov. 13 : 13, יִהְיֶה לִי, *he shall perish for himself*, i. e. shall perish; Job 19 : 29, גִּירוּ לָכֶם, *fear for yourselves*, i. e. fear ye. The Arabic has the same idiom; and it is also very common in Syriac; and even in the Greek; see Matth. Gramm. § 389.

§ 546. The Dative pleonastic also occurs after participles and adjectives; but more seldom than after verbs.

E. g. Hos. 8 : 9, 'a wild ass בָּיָד לִי, *lonely for itself*,' i. e. alone, or lonely; Amos 2 : 13, מְלֵאָה לִי, *full for itself*,' i. e. full; Ps. 144 : 2, מִפְּלִיטִי-לִי, *my deliverer for me*, i. e. my deliverer.

§ 547. OF PREPOSITIONS. The prepositions בְּ and מִן are sometimes pleonastic.

(a) בְּ; as Ex. 32 : 22, 'thou knowest this people that בָּרָע הוּא, *they are evil*,' lit. that they are in evil; Hos. 13 : 9, בִּי-בִי בְּעֶזְרִי, *for my help is in thee*, lit. in respect to me [I am] in thy help; Ps. 29 : 4. Prov. 3 : 26. Is. 26 : 4. 45 : 14, אַתָּה בָּדָּךְ אֵל, *only thou [art] God*, or *only in thee [is] God*; Job 18 : 8. Ezra 3 : 3. In the three last examples, it stands even before the subject of a sentence. This is technically called *Beth essentialiae*.

NOTE. The name of *Beth essentialiae* is also extended to בְּ used in cases like the following; as Ps. 118 : 7, יְהוָה בְּעֶזְרִי, *Jehovah is among my helpers*, i. e. Jehovah is my helper. Ps. 54 : 6. 99 : 6. Job 24 : 13. Judg. 13 : 35.

(b) מִן; as Deut. 15 : 7, 'a poor man מֵאַחֶיךָ אֶחָד, *one of thy brethren*,' lit. from one of thy brethren; Lev. 4 : 2. 5 : 13. Ezek. 18 : 10. This idiom is common in Arabic.

ELLIPSIS.

§ 548. OF NOUNS. The Nom. case is sometimes omitted before verbs.

(a) Before verbs used in an intrans. way, in order to denote condition or state of feeling; e. g. Gen. 31: 36, *נִיחָר לוֹ it was hot to him*, viz. *אַף anger*, i. e. his anger burned; Gen. 34: 7. comp. Gen. 30: 2. Ex. 4: 14, etc., where *אַף* is expressed. So 1 Sam. 24: 11, *נִתְחַם עֵינַיָּךְ*, and it pitied thee, i. e. mine eye (עֵינִי) pitied: comp. Gen. 45: 20. Deut. 7: 16, etc. where *עֵינַי* is expressed. (b) Words such as the mind of the reader will spontaneously supply, are sometimes omitted, viz. such as *רְחוּם, אֱלֹהִים*, e. g. Prov. 10: 24, *הַדְּשִׁירָה הַרְחֹק*, the desire of the righteous, *יִתֵּן he will grant*, i. e. Jehovah will grant; 12: 12. 13: 21. 21: 13. Job 3: 20. Ecc. 9: 9. Ps. 10: 4, comp. v. 13, and see below in § 555.

§ 549. The Acc. case after several verbs which are in frequent use, is often omitted as being unnecessary to render the language intelligible.

E. g. *בָּרְתָהּ she bore*, i. e. children; *כָּבַדָהּ he concluded*, viz. *בְּרִית an agreement*; *נָתַתָּה he inclined or spread*, i. e. *אָזֶן the ear*, or *אֹהֶל the tent*; *נָשָׂא he lifted up*, i. e. *קוֹל the voice*; *עָרַךְ he arranged*, i. e. *מִלִּים words* in prayer, etc. These omissions are sometimes supplied; but more generally the noun is omitted.

§ 550. When the subject of a proposition is required by the sense to be repeated in the predicate with some addition, the actual repetition of it rarely takes place.

E. g. Cant. 1: 15, *עֵינֵיךָ יוֹנִים thine eyes [are the eyes] of doves*; Ps. 18: 34. 48: 7. 55: 7. Is. 52: 14.

§ 551. In the designation of weights and measures, the ordinary words which express the standard of them are commonly omitted; days and months, also, are in like manner occasionally omitted.

E. g. *אַלְפָּה בָּסָה a thousand [shekels] of silver*; *עֶשְׂרֵה זָהָב, ten [shekels] of gold*; *שֵׁשׁ שְׂעִירִים six [ephahs] of barley*; *שְׁתֵּי לֶחֶם two [loaves] of bread*; comp. § 463. So in respect to time; as *בְּאַחַד הַיּוֹם on the first [day] of the month*. Gen. 8: 15. Ex. 12: 18. Ezek. 1: 1. Comp. § 465.

§ 552. OF PRONOUNS. The *personal* pronouns are often omitted; e. g.

(a) In the Nom. most commonly, as in Greek and Latin. (b) In the Gen. after the Inf. *nominascens*, or after a noun; e. g. Gen. 6: 19, לְהַחְיֹתָם, *to preserve [them] alive*, etc., instead of לְהַחְיֹתָם; Ex. 15: 2, 'Jehovah is my strength, וְזִמְרָתָּ and [my] song,' for וְזִמְרָתִי; Ps. 40: 10, 11. 66: 6, etc. (c) In the Acc. after verbs; as Ex. 2: 25, 'and God וַיִּרְאֵם *observed them*,' for וַיִּרְאֵם; so perhaps Ps. 137: 5, 'let my right hand וַתִּשְׁכַּח *forget [me]*;' 139: 1. 17: 11. Gen. 9: 22, etc.

§ 553. The relative pronoun אֲשֶׁר is often omitted in various constructions; viz.

(a) In the Nom.; as Gen. 15: 13, 'in a land לָאֵם, [which] is *not theirs*;' Is. 40: 20. 51: 2. 54: 1. 55: 5. 61: 10, etc. (b) In the Gen. after a noun in the const. state; Ex. 4: 13, 'send בְּיָדָהּ [אֲשֶׁר], *by the hand [of him whom] thou wilt send*;' See § 433. (c) In the Acc.; Prov. 9: 5, 'as wine [which] מְסַכְּתִי *I have mingled*;' Gen. 3: 13, מַה-זֹּאת עָשִׂיתָ, *what is this [which] thou hast done*?

(d) When used to qualify pronouns, adverbs, etc. (§ 478); as Ex. 18: 20, 'the way בָּהּ יֵלְכוּ [in which] *they go*;' Job 3: 3, 'perish the day בּוֹ אֲנִיָּד [אֲשֶׁר], [in which] *I was born*;' Ps. 32: 2. Is. 1: 30. 23: 7, etc. Ecc. 1: 5, זֶרְהָהּ הוּא שָׁם [אֲשֶׁר], [where] *he arose*. (e) Sometimes even the pronoun which אֲשֶׁר would qualify, is also omitted; as Ps. 4: 8, 'more than in the time דְּגִנָּתָם וְתִירוֹשָׁם [אֲשֶׁר] רָבּוּ [בוֹ], [in which] *their corn and new wine increase*, etc. Comp. § 478. Note.

(f) אֲשֶׁר in the sense of *that which, he who, those who*, etc., is often omitted; e. g. Job 24: 19, 'Sheol takes away הַטָּאִים [those who] *have sinned*;' Ps. 12: 6, 'I will place in safety לִוְרִיחַ [him whom] *one puffs at*,' i. e. who is contemned. (g) In an *adverbial* sense; as 1 Chr. 15: 12, אֶל הַבְּיֹנוֹתֵי לִוְיָ *to [the place which] I have prepared for it*; comp. § 478. Note.

Note. The omission of אֲשֶׁר is much more common in poetry than in prose. In prose, it is generally inserted after a *definite* noun, and omitted after an *indefinite* one, as in Arabic. (De Saacy, *Gramm. Arab. If.* § 363.)

§ 554. OF VERBS. The verb of existence (הָיָה) is

commonly omitted between a subject and its predicate, especially when the predicate stands first; see § 446.

E. g. Gen. 3: 11, בִּירְוֹם אֶנֶכִּי, *for naked* [am] *I*; 4: 13, גְּדוֹלַת עֲוֹנִי, *great* [is] *my iniquity*, etc.

§ 555. When the words of any one are repeated, the verb אָמַר (which marks quotation) is very often omitted, and must be supplied from the sense of the passage.

E. g. Ps. 8: 4, when I behold the heavens, [אָמַר אֲנִי *I exclaim*], Lord, what is man! 10: 4, 'the wicked in his pride [אָמַר *has said*], בֶּל-יִרְשׁ [Jehovah] *will not punish*;' comp. v. 13, where the ellipsis is supplied: Ps. 52: 8, 9. 59: 8. Job 8: 18. Ecc. 8: 2, אֲנִי, i. e. אָמַר [אֹמֵר].

§ 556. When a finite verb would be preceded by an Inf. abs. of the same verb, the former is sometimes omitted; comp. § 517.

NOTE. Besides the above common cases of ellipsis in respect to the verb, there are many others, especially in poetry, which cannot be made the subject of rules, but must be supplied in conformity with the context; e. g. in Job 39: 24. Is. 66: 6. Ps. 3: 9. 4: 3. 6: 4. 7: 9. Jer. 11: 15. 2 Sam. 23: 17, comp. 1 Chr. 11: 19. 1 K. 11: 25. 2 K. 6: 33. Hos. 8: 1. Prov. 6: 26.

§ 557. OF ADVERBS. The interrogative הֲ is often omitted.

E. g. Gen. 27: 24, אַתָּה זֶה בְּנִי, *art thou my very son*, for הֲאַתָּה; 3: 1, אַתָּה בִּי, *is it so then that*, for הֲאַתָּה בִּי; 1 Sam. 16: 4. 30: 8. 2 Sam. 9: 6. 18: 29. Job 40: 25. Such ellipsis often takes place in a *negative* interrogation before לֹא; as Jon. 4: 11, וְאֲנִי לֹא אֶחָס, *and should not I spare Nineveh?* instead of הֲלֹא; Lam. 1: 12. 3: 36. Ex. 8: 22. 2 K. 5: 26. Job 14: 16, וְלֹא תִשְׁמַר, *and wilt thou not keep watch over my sins?* So also before אֲלֵ, 1 Sam. 27: 10.

§ 558. When two negative propositions follow each other in the same construction, especially in poetic parallelism, the *negative* adverb is sometimes omitted in the second proposition, and must be supplied.

E. g. 1 Sam. 2: 3, 'speak not proudly, *וְאַתָּה זָהָק*, *let* [not] *any rash thing proceed* from your mouth;' Ps. 9: 19, 'for he will not always forget the poor, the expectation of the afflicted *וְהָאֲבֵדָה*, *shall* [not] *always perish*;' Ps. 75: 6. Job 23: 17. 30: 29. Is. 23: 4. 38: 18.

NOTE. When a negative is expressed in the first member of a parallelism, and the second has a Vav prefixed to it, that Vav should be rendered disjunctively, viz. *nor*, *but*, etc.; e. g. Ps. 44: 19, 'our heart has not turned back from thee, *וְלֹא־נָשָׁרְנוּ*, *NOR* *our steps declined*;' Is. 41: 28, *וְלֹא־יָשִׁירוּ* *NOR* *did any answer*, or *BUT* *none gave answer*;' Job 3: 10. Is. 28: 27. Deut. 33: 6.

§ 559. OF PREPOSITIONS. The prepositions *בְּ*, *לְ*, etc., are not unfrequently omitted where the sense requires them.

(a) The prefix *בְּ*; as Ps. 66: 17, *וְאָלַי פִּי-קָרָאֵהי*, *I cried to him* [with] *my mouth*, for *בְּפִי*; 12: 3. 17: 10, 13, 14. 60: 7, 'help me *וּמִיְמִינְךָ* [with] *thy right hand*;' 108: 7. 109: 2, etc. Note also that the prefix *בְּ*, when used as a conjunction, usually excludes *בְּ*: as Am. 9: 11, *בְּיָמֵי עוֹלָם*, as [in] *the days of old* for *בְּבְיָמֵי*. (b) The prefix *לְ*; as Prov. 27: 7, *נֶפֶשׁ רָעָבָה*, [to] *the hungry soul*, for *לְנֶפֶשׁ*; 13: 18. 14: 22. Jer. 9: 2. (c) The preposition *מִן*; Ecc. 2: 24, 'nothing is better for a man *וְשִׂיאָבֵל* [than] *that he should eat*.' for *מִשִּׂיאָבֵל*.

§ 560. OF CONJUNCTIONS. Conjunctions which would express some particular relation of the latter part of a sentence to the former, are sometimes omitted, and their place is supplied by the copulative Vav.*

§ 561. Conjunctions which serve to connect words and phrases are often omitted.†

(a) The copulative Vav; as Gen. 31: 2, *וְהָיָה מוֹלֵךְ שְׁלֹשָׁם* *yesterday* [and] *the day before*; Judg. 19: 2, *וְיָמִים אַרְבָּעָה חֳדָשִׁים*, *a year*, [and] *four months*; Hab. 3: 11, *וְשֶׁמֶשׁ יָרָה*, *sun* [and] *moon*; Nah. 3: 1. Is. 63: 11. Ex. 15: 9. Judg. 5: 27. Ps. 10: 3. The asyndic construction occurs principally in poetry, or in the phraseology of common life.

* In technical language, that part of the sentence which in cases like the above precedes Vav, is called *protasis*; that which follows, *apodosis*.

† This is called the *constructio asyndetica* or *asyndic construction*, i. e. without *σύνδεσμος* or conjunction.

(b) The disjunctives וְ, אוּ, *or*; as 2 K. 9: 32, שְׁלֹשָׁה שְׁעִימִים *two* [or] *three* eunuchs; 1 Sam. 20: 12. Is. 17: 6. (c) The sign of comparison כִּי, כַּאֲשֶׁר, *as*; Is. 21: 8, וַיִּקְרָא אֲרִיָּה *he will roar* [as] *a lion*; Ps. 11: 1, נִוְדִי הָרְכָם צִפּוֹר, *fly to your mountain* [as] *a bird*; Is. 51: 12, who shall be made חֲצִיר [as] *grass*; Job 24: 5. Ps. 40: 8. Nah. 3: 12, 13. Especially when the second member of a sentence has כֵּן *so*, the first member often omits כִּי; as Is. 55: 9, 'for [as] the heavens are higher than the earth, כֵּן *so* are his ways,' etc. Ps. 48: 6. Job 7: 9. Judg. 5: 15. (d) The particles כִּי, אֲשֶׁר, *that*; as Ps. 9: 21, 'the nations shall know אֱנוֹשׁ הֵמָּה, [that] *they are mere men*;' 50: 21. 71: 8. Job 19: 25. Lam. 1: 21.

Ellipsis in poetic parallelism.

§ 562. In poetry, a noun, pronoun, verb, adverb, or preposition, expressed in the first member of a parallelism, is frequently omitted in the second member; and *vice versa*.

In the second member. (a) A noun; as Ps. 24: 1, יְיָהוָה 'Jehovah's is the earth and all that is in it, [Jehovah's is] the world and they who dwell therein.' (b) A pronoun; Ps. 22: 1, אֲנִכִּי 'I am a worm and no man, [I am] the scorn of men;' so אֲתִידָה, in v. 10. (c) A verb; as Ps. 23: 3, 'O my God, אֶקְרָא *I call* all the day, . . . and all the night [do I call];' 13: 3, עַד אֲנָה אֶשִׁית, 'how long shall I have anxiety in my soul, [how long shall I have] sorrow in my heart?' Is. 49: 7, 'kings יִרְאוּ *shall behold* and rise, princes [shall behold] and do reverence, etc.' (d) An adverb; as Ps. 10: 1, לָמָּה, 'why, Jehovah, standest thou afar off, [why] hidest thou thyself;' 13: 3. 22: 2, etc. For the omission of לָמָּה, see § 558. (e) A preposition; as Job 12: 12, בִּישֵׁי שִׁימִים, *with the aged* is wisdom, וְאֶרְךָ and [with] *length* of days is understanding;' 15: 3. Is. 28: 7. 44: 28, 'saying to Jerusalem—וְהִיכַל and [to] the temple,' for וְהִיכַל; 28: 6. Job 34: 10. Gen. 49: 25, מֵאֵל 'from the God of thy father—שְׂדֵי and [from] the Almighty,' for מֵאֵל; Ps. 22: 2, 'why art thou distant מִדְּבָרִי [from] the words of my cry,' for מִדְּבָרִי; Job 30: 5. Is. 48: 9. 49: 7. 61: 7.

In the first member; e. g. Is. 48: 11, 'for how shall [my glory] be profaned, for I will not give כְּבֹדִי, *my glory* to another?' And so often.

REMARK. These principles of ellipsis are by no means limited to *poetry*; oftentimes they for substance occur in prosaic parts of the Hebrew Scriptures; e. g. Ex. 6: 3, 4. A multitude of obscurities in the English translation of the Old Testament might be removed by the aid of these principles, and much light diffused over the sacred writings.

CHANGE OF CONSTRUCTION.

§ 563. When a sentence begins with a verb in the Inf., preceded by a preposition and used in a finite sense, it often proceeds with a *finite* verb.

E. g. Ps. 60: 2, וַיָּשָׁב—בְּהִצּוֹתוֹ, *when he strove—and returned*; Gen. 39: 18, בְּהִרְיָמִי קוֹלִי וָאֶקְרָא, *when I raised my voice and cried*; Is. 18: 5. 30: 12. 49: 5 Qeri. Amos 1: 11. 2: 4. Gen. 27: 45. Job 28: 25. 29: 6. 38: 7.

§ 564. Sentences often begin with a participle, and proceed with a *finite* verb.

E. g. Prov. 19: 28, מְשַׁדֵּר־אָב יִבְרִיחַ אִם, *he who abuses his father, [and] chases away his mother*; 2: 14. Is. 5: 11. 48: 1. 57: 3. Gen. 27: 33. Ps. 15: 2, 3, etc.

565. Sentences often exhibit a change of *person*, especially in poetry; viz.

(a) A transition from the *third* person to the *second*; and *vice versâ*. E. g. Is. 1: 29, 'for THEY shall be ashamed of the groves, which YE have loved;' Gen. 49: 4, 'THOU wentest up to thy father's bed—HE went up to my couch;' Mic. 7: 18. Mal. 2: 15.

(b) A transition from the *first* person to the *third*. E. g. Is. 42: 24. 44: 24, 25, '*I* am Jehovah who made the universe,—HE frustrates the signs,' etc. This transition, however, is not very frequent, and for the most part it is altered in the Qeri.

NOTE. The same changes of person occur also in the use of suffix-pronouns, a transition being often made from the *first* or *second* person to the *third*, and *vice versâ*; as Prov. 8: 17 (Kethib), 'I love אֶהְבֵּיהָ, HER lovers,' i. e. those who love me; Mic. 1: 2, 'hear ye people, כֻּלָּם *all of them*,' i. e. all of you; Job 18: 4. Is. 22: 16, etc.

CONSTRUCTIO PRAEGNANS.

§ 566. The name of *constructio praegnans* is applied to phrases, which imply more than the words literally express, although there is no direct ellipsis.

E. g. Ps. 22 : 22, מַקְרִי רַמִּים עֲנִיתִי, *answer [and deliver] me from the horns of the wild bulls*, comp. v. 13 ; Ps. 74 : 7, לְאַרְץ חֵלְלָהּ מִשְׁכַּן, *to the earth have they [cast down and] defiled thy dwelling* ; 1 Sam. 10 : 9, וַיִּהְיֶה-לֵּב אֱלֹהִים לְבַב אֲחִיר, *and God changed [his heart and gave] to him another heart* ; 1 Chr. 12 : 17, לְרַמּוֹתַי לְצָרִי, *but if to deceive [and betray] me to my enemies* ; Ps. 118 : 5. Is. 38 : 17. Jos. 4 : 18. 2 Sam. 18 : 19. Hos. 1 : 2, etc.

ZEUGMA.

§ 567. The name of *Zeugma* is applied to a construction, where two subjects have a verb in common, but this verb expresses action, etc., which can with propriety be predicated of only *one* of the subjects ; e. g. Job 4 : 10, ‘ the voice of the lion, and the teeth of the young lions, *are broken out*,’ i. e. the roaring of the lion [is made to cease], and the teeth, etc. Gen. 47 : 19, ‘ wherefore should we die, *we and our land*,’ i. e. we die, and our land [become desolate] ; Is. 55 : 3. Hos. 1 : 2. Jer. 15 : 8. Est. 4 : 1.

§ 568. The figure *Zeugma* also includes those cases where nouns are grammatically connected with preceding nouns, when in respect to *sense* strictly considered such connection cannot be admitted ; e. g. Ps. 65 : 9, ‘ thou makest מוֹצֵאִים, *the outgoings* of the morning and the evening to rejoice,’ where *outgoings* cannot be predicated of evening ; Gen. 2 : 1, ‘ the heavens, and the earth, and all צְבָאָם *the host of them*,’ i. e. the host of the heavens, viz. the stars. Compare Neh. 9 : 6.

HENDIADYS.

§ 569. The name *Hendiadys* is applied to a construction, in which two nouns are put in the same case, and connected by a copula, while in respect to *sense* one of them must be taken as a Gen. following the other, or as an *adjective* qualifying the other, § 443.

E. g. Gen. 1 : 14, 'and they shall be for signs, וְלַמִּזְעָדִים *and for seasons*,' i. e. they shall be for signs of seasons, etc. 3 : 16, *I will multiply thy sorrows and thy conception*, i. e. I will multiply the pains of thy conception ; Job 10 : 17, *misfortunes and a host*, i. e. a host of misfortunes ; 4 : 16, *stillness and a voice*, i. e. a low voice ; comp. 1 K. 19 : 12. 2 Chr. 16 : 14. Jer. 29 : 11. The origin of the word is, ἐν δια δύοιν, *one thing by two*.

PARONOMASIA.

§ 570. The name *paronomasia* is given to an expression, which contains two or more words selected in such a manner that they may resemble each other in *sound*, while in *sense* they may differ.

Paronomasia is a very favorite figure of rhetoric among the Hebrews, and is common in all the oriental languages. It differs from our rhyme, inasmuch as the words which constitute it do not necessarily stand at the end of parallelisms or strophes, but may be placed together in any part of a sentence, and are found in prose as well as poetry.*

§ 571. There are various modes of constructing paronomasia, of which the following are the principal.

(a) By placing together like sounding words ; as Gen. 1 : 2, חֲדָה, רְבוּדָה, *desolate and empty* ; 4 : 12, נֶעַר וְנָדָד, *a fugitive and a vagabond* ; 18 : 27, עָפָר וָאֵפֶר, *dust and ashes* ; Job 30 : 19. Is. 28 : 10, צוֹ לִצְרוֹ, צוֹ לִצְרוֹ, *law here and law there, precept here and precept there* ; 24 : 17, פֶּחַד וְפֶחַח וְפֶחַח, *terror and a snare and a sling* ; Ps. 18 : 8. Lam. 3 : 47. Jer. 48 : 43. Is. 24 : 3, 4.

(b) By using like sounding words in different parts of a sentence ; as Hos. 8 : 2, צֶמֶחַ the stalk yields no קֶמַח meal ; Is. 5 : 7, 'and he looked לְמִשְׁפָּט for equity, and lo מִשְׁפַּח shedding of blood, for צְדָקָה righteousness, and lo בִּצְעָקָה the cry of the oppressed ;' 7 : 9, 'if לֹא ye will not believe, then לֹא ye shall not be established ;' 61 : 3, 'he shall appoint תְּהִלַּת אֲפֵר, *beauty instead of ashes* ;' Ps. 40 : 4. 52 : 8. 68 : 3. Zech. 9 : 5. Gen. 42 : 35. Amos 5 : 26.

(c) By changing sometimes the ordinary forms of words, in order to produce similarity of sound ; as Ezek. 43 : 11, מוֹצְאֵי וּמוֹבְאֵי, where מוֹבָא stands for מוֹבֵא ; Ps. 32 : 1, נְשִׁי-פֶשַׁע בְּסוּי-חֶטְאָה, where נְשִׁי stands for נְשִׁוָּה. See Mic. 1 : 8. Ezek. 4 : 11. Amos 5 : 26.

* Besides the name *παρωνομασία*, the Greek rhetoricians also called this figure *παρρηχῆσις* and *παρωνυμία* ; the Latins, *agnomination*.

(d) By employing, in some cases, a word sounding in some degree like another; as Joel 1: 15, 'it shall come מִשְׁדֵּד מִשְׁדֵּד, as destruction from the Almighty;' Jer. 51: 2, 'I will send against Babylon בָּרִים barbarians, וְזָרָה and they shall scatter her;' Is. 32: 7, בָּגִי בָגִי, 'the armour of the crafty is evil;' Ezek. 7: 6, קֵץ בָּא בָּא הַקֵּץ אֵלֶיךָ, 'the end is come, come is the end, it is waked up against thee;' Is. 1: 23, כְּרִים שְׂרִים thy princes are revolvers; comp. Hos. 9: 15. Is. 57: 6. Amos 8: 2.

(e) By repeating the same word in a different signification; as Ecc. 7: 6, 'like the noise [crackling] הַסִּיר of thorns under הַסִּיר a pot;' Judg. 10: 4, 'Jair had thirty sons, and they rode upon thirty עֲרִים, asses' colts, and had thirty עֲרִים, cities;' 15: 16, 'with the jaw bone הַחֲמוֹר of an ass, have I slain תְּמוֹר תְּמוֹר one heap two heaps;' 1 Sam. 1: 24, 'and הַנַּעַר הַזֶּה the lad was yet a lad;' Jer. 1: 11, 12, 'what seest thou, Jeremiah? Ans. A rod שֶׁקֶד of the almond tree. Then God said, Well, for שֶׁקֶד I watch over, etc.'

(f) Proper names are frequently made the occasion of Paronomasia; as Mic. 1: 10, בְּכֹי אֶל תִּבְכּוּ, in Acco weep not, בֵּית לֶעֶפְרָה in Beth Leaphra roll thyself עָפָר in the dust; 1: 14, 'the houses אֲכִזִּיב of Achzib אֲכַזְבִּיב are liars;' Zeph. 2: 4, עִזָּה עֲזוּבָה, Gaza is forsaken; Gen. 9: 27, 'God יִפְתָּה יִפְתָּה will enlarge Japheth;' 49: 8, יְהוּדָה, 'O Judah, thy brethren יוֹדוּךָ shall praise thee;' 49: 16, דָּן דָּן, Dan shall judge; 49: 19, גָּד גָּדוֹד יִגְדֹּד, Gad, a host shall press upon him; Ruth 1: 20. Neh. 9: 24. Num. 18: 2. Is. 21: 2. Jer. 6: 1. 48: 2. Ezek. 25: 16. Hos. 2: 25. Amos 5: 5, 6.

NOTE. Paronomasia is somewhat common in the New Testament; as Matt. 8: 22, ἀφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς, let the dead bury their own dead; see above in c. In Latin are found *capiatur Capua, cremetur Cremona*; and Cicero exclaims (in *Verrem* IV. 24), *quod nunquam hujusmodi EVERRICULUM in provinciâ ullâ fuit*. In the writings of the monks of the middle ages, and of the older English divines, Paronomasia abounds to excess.

PARADIGMS

OF

VERBS AND NOUNS.

		Kal.	Kal.	Niphal.	Piel.
Praet.	3 m. (sing.)	קָטַל	רָכַב	נִקְטַל	קָטַל (קָטַל)
	3 f.	קָטְלָה	רָכְבָּה	נִקְטְלָה	קָטְלָה (etc.)
	2 m.	קָטַלְתָּ	רָכַבְתָּ	נִקְטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	רָכַבְתְּ	נִקְטַלְתְּ	קָטַלְתְּ
	1	קָטַלְתִּי	רָכַבְתִּי	נִקְטַלְתִּי	קָטַלְתִּי
	3 (plur.)	קָטְלוּ	רָכְבוּ	נִקְטְלוּ	קָטְלוּ
	2 m.	קָטַלְתֶּם	רָכַבְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	רָכַבְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן
	1	קָטַלְנוּ	רָכַבְנוּ	נִקְטַלְנוּ	קָטַלְנוּ
Inf.	abs.	קָטוּל	רָכֹוב (נִקְטַל)	הִקְטַל (נִקְטַל)	קָטַל (נִקְטַל)
	const.	קָטַל	רָכַב	הִקְטַל	קָטַל
Fut.	3 m. (sing.)	יִקְטַל	יִרְכַּב	יִנְקַטַל	יִקְטַל
	3 f.	תִּקְטַל	תִּרְכַּב	תִּנְקַטַל	תִּקְטַל
	2 m.	תִּקְטַל	תִּרְכַּב	תִּנְקַטַל	תִּקְטַל
	2 f.	תִּקְטַלִּי	תִּרְכַּבִּי	תִּנְקַטַלִּי	תִּקְטַלִּי
	1	אֶקְטַל	אֶרְכַּב	אֶנְקַטַל	אֶקְטַל
	3 m. (plur.)	יִקְטְלוּ	יִרְכְּבוּ	יִנְקַטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטַלְנָה	תִּרְכַּבְנָה	תִּנְקַטַלְנָה	תִּקְטַלְנָה
	2 m.	תִּקְטְלוּ	תִּרְכְּבוּ	תִּנְקַטְלוּ	תִּקְטְלוּ
	2 f.	תִּקְטַלְנָה	תִּרְכַּבְנָה	תִּנְקַטַלְנָה	תִּקְטַלְנָה
	1	נִקְטַל	נִרְכַּב	נִנְקַטַל	נִקְטַל
<i>Fut. apoc.</i>					
Imp.	2 m. (sing.)	קָטַל	רָכַב	הִקְטַל	קָטַל
	2 f.	קָטְלִי	רָכְבִּי	הִקְטְלִי	קָטְלִי
	2 m. (plur.)	קָטְלוּ	רָכְבוּ	הִקְטְלוּ	קָטְלוּ
	2 f.	קָטְלֶנָה	רָכְבֶּנָה	הִקְטְלֶנָה	קָטְלֶנָה
Part. act.		קָטוּל	רוֹכֵב		מִקְטַל
	pass.	קָטוּל	רָכוּב	נִקְטַל	

		Kal.	Kal.	Kal.	Kal.
Praet.	3 m. (sing.)	שָׁפַל	שָׁאֵל	יָלַד	יָגַר
	3 f.	שָׁפְלָה	שָׁאֲלָה	יָלְדָה	יָגְרָה
	2 m.	שָׁפַלְתָּ	שָׁאֲלַתְּ	יָלַדְתָּ (יָלִידְתָּ)	יָגַרְתָּ
	2 f.	שָׁפַלְתְּ	שָׁאֲלַתְּ	יָלַדְתְּ (יָלִידְתְּ)	יָגַרְתְּ
	1	שָׁפַלְתִּי	שָׁאֲלֹתִי	יָלַדְתִּי (יָלִידְתִּי)	יָגַרְתִּי
	3 (plur.)	שָׁפְלוּ	שָׁאֲלוּ	יָלְדוּ	יָגְרוּ
	2 m.	שָׁפַלְתֶּם	שָׁאֲלַתֶּם	יָלַדְתֶּם	יָגַרְתֶּם
	2 f.	שָׁפַלְתֶּן	שָׁאֲלַתֶּן	יָלַדְתֶּן	יָגַרְתֶּן
	1	שָׁפַלְנוּ	שָׁאֲלָנוּ	יָלַדְנוּ	יָגַרְנוּ
Inf.	abs.	שָׁפֹל	שָׁאוֹל	(The other forms in these two words belong to the irregular verbs.)	
	const.	שָׁפַל	שָׁאֵל		
Fut.	3 m. (sing.)	יִשְׁפַּל	יִשְׁאֵל	יִשְׁכֵּן	
	3 f.	תִּשְׁפַּל	תִּשְׁאֵל	תִּשְׁכֵּן	
	2 m.	תִּשְׁפַּל	תִּשְׁאֵל	etc.	
	2 f.	תִּשְׁפְּלִי	תִּשְׁאֲלִי	(derived from שָׁכַן , שִׁכָּן)	
	1	אִשְׁפַּל	אִשְׁאֵל		
	3 m. (plur.)	יִשְׁפְּלוּ	יִשְׁאֲלוּ		
	3 f.	תִּשְׁפַּלְנָה	תִּשְׁאֲלֶנָּה		
	2 m.	תִּשְׁפְּלוּ	תִּשְׁאֲלוּ		
	2 f.	תִּשְׁפַּלְנָה	תִּשְׁאֲלֶנָּה		
	1	נִשְׁפַּל	נִשְׁאֵל		
Imp.	2 m. (sing.)	שָׁפַל	שָׁאֵל		
	2 f.	שָׁפְּלִי	שָׁאֲלִי		
	2 m. (plur.)	שָׁפְּלוּ	שָׁאֲלוּ		
	2 f.	שָׁפַלְנָה	שָׁאֲלֶנָּה		
Part.	act.	שָׁפֵל	שׂוֹאֵל		
	pass.		שׂוֹאֵל		

	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	עִמַּד	נִעְמַד	הִעְמִיד	הִעְמַד
	עִמְדָּה	נִעְמְדָה	הִעְמִידָה	הִעְמַדָה
	עִמְדַּת	נִעְמְדַת	הִעְמִידַת	הִעְמַדַת
	עִמְדֹת	נִעְמְדֹת	הִעְמִידֹת	הִעְמַדֹת
	עִמְדָתִי	נִעְמְדָתִי	הִעְמִידָתִי	הִעְמַדָתִי
Plur.	עִמְדוּ	נִעְמְדוּ	הִעְמִידוּ	הִעְמַדוּ
	עִמְדָּם	נִעְמְדָם	הִעְמִידָם	הִעְמַדָם
	עִמְדָתָם	נִעְמְדָתָם	הִעְמִידָתָם	הִעְמַדָתָם
	עִמְדָנוּ	נִעְמְדָנוּ	הִעְמִידָנוּ	הִעְמַדָנוּ
Inf. abs.	עִמּוֹד	נִעְמּוֹד	הִעְמִיד	
const.	עִמֵּד	הִעְמֵד	הִעְמִיד	הִעְמַד
Fut.	יִעְמַד	יִעְמַד	יִעְמִיד	יִעְמַד
	תִּעְמַד	תִּעְמַד	תִּעְמִיד	תִּעְמַד
	תִּעְמַד	תִּעְמַד	תִּעְמִיד	תִּעְמַד
	תִּעְמְדִי	תִּעְמְדִי	תִּעְמִידִי	תִּעְמַדִי
	אֵעְמַד	אֵעְמַד	אֵעְמִיד	אֵעְמַד
Plur.	יִעְמְדוּ	יִעְמְדוּ	יִעְמִידוּ	יִעְמַדוּ
	תִּעְמְדְנָה	תִּעְמְדְנָה	תִּעְמִידְנָה	תִּעְמַדְנָה
	תִּעְמְדוּ	תִּעְמְדוּ	תִּעְמִידוּ	תִּעְמַדוּ
	תִּעְמְדְנָה	תִּעְמְדְנָה	תִּעְמִידְנָה	תִּעְמַדְנָה
	נִעְמַד	נִעְמַד	נִעְמִיד	נִעְמַד
Fut. apoc.			יִעְמַד	
Imp.	עִמֵּד	הִעְמֵד	הִעְמִיד	הִעְמַד
	עִמְדִי	הִעְמְדִי	הִעְמִידִי	הִעְמַדִי
Plur.	עִמְדוּ	הִעְמְדוּ	הִעְמִידוּ	הִעְמַדוּ
	עִמְדְנָה	הִעְמְדְנָה	הִעְמִידְנָה	הִעְמַדְנָה
Part. act.	עֹמֵד		מִעְמִיד	
pass.	עֹמֵד	נִעְמֵד		מִעְמֵד

	Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet. (חָדַל)	חָדַל	חָגַר	נָחַפֵּךְ	הִחָסִיר	הִחָפֵּךְ
3 f.	חָדְלָה	חָגְרָה	נָחַפְכָּה	הִחָסִירָה	הִחָפְכָּה
2 m.	חָדַלְתָּ	etc.	etc.	etc.	etc.
2 f.	חָדַלְתְּ				
1	חָדַלְתִּי				
3	חָדְלוּ (חָדְלוּ)		נָחַפְכוּ	הִחָסִירוּ	הִחָפְכוּ
2 m.	חָדַלְתֶּם		etc.		
2 f.	חָדַלְתֶּן				
1	חָדַלְנוּ				
Inf. abs.	חָדוּל	חָגוּר		הִחָסִיר	
const.	חָדַל	חָגַר	הִחָפֵּךְ	הִחָסִיר	הִחָפֵּךְ
Fut. 3 (sing.)	יִחָדֵל	יִחָגֵר	יִחָפֵּךְ	יִחָסִיר	יִחָפֵּךְ
3 f.	תִּחָדֵל	תִּחָגֵר	תִּחָפֵּךְ	תִּחָסִיר	תִּחָפֵּךְ
2 m.	תִּחָדֵל	תִּחָגֵר	etc.	etc.	etc.
2 f.	תִּחָדְלִי	תִּחָגְרִי			
1	אֶחָדֵל	אֶחָגֵר			
3 m. (pl.)	יִחָדְלוּ	יִחָגְרוּ			
3 f.	תִּחָדְלֶנָּה	תִּחָגְרֶנָּה			
2 m.	תִּחָדְלוּ	תִּחָגְרוּ			
2 f.	תִּחָדְלֶנָּה	תִּחָגְרֶנָּה			
1	נִחָדֵל	נִחָגֵר			
Imp. 2 m.	חָדַל	חָגַר	הִחָפֵּךְ	הִחָסִיר	
2 f.	חָדְלִי	חָגְרִי	הִחָפְכִי	etc.	
2 m. (pl.)	חָדְלוּ	חָגְרוּ	חָהַפְכוּ		
2 f.	חָדְלֶנָּה	חָגְרֶנָּה	הִחָפְכָּה		
Part. act.	חָדֵל	חָגֵר		מִחָסִיר	
pass.		חָגוּר	נָחַפֵּךְ		מִחָפֵּךְ

Kal.	Niphal.	Piel.	Pual.	Hithpael.
זָעַק	נִזְעַק (נִזְהַק)	בִּרְךָ (רִחַץ)	בִּרְךָ (רִחַץ)	הִתְבָּרַךְ
זָעָקָה	נִזְעָקָה (etc.)	בִּרְכָה (etc.)	בִּרְכָה (etc.)	הִתְבָּרְכָה
זָעָקְתָּ	נִזְעָקְתָּ	בִּרְכָתָּ	בִּרְכָתָּ	הִתְבָּרְכָתָּ
זָעָקְתָּ	נִזְעָקְתָּ	בִּרְכָתָּ	בִּרְכָתָּ	הִתְבָּרְכָתָּ
זָעָקְתִּי	נִזְעָקְתִּי	בִּרְכָתִּי	בִּרְכָתִּי	הִתְבָּרְכָתִּי
זָעָקוּ	נִזְעָקוּ	בִּרְכוּ	בִּרְכוּ	הִתְבָּרְכוּ
זָעָקְתֶּם	נִזְעָקְתֶּם	בִּרְכֶתֶם	בִּרְכֶתֶם	הִתְבָּרְכֶתֶם
זָעָקְתֶּן	נִזְעָקְתֶּן	בִּרְכֶתֶן	בִּרְכֶתֶן	הִתְבָּרְכֶתֶן
זָעָקְנוּ	נִזְעָקְנוּ	בִּכְכְּנוּ	בִּרְנוּ	הִתְבָּרְכְנוּ

זָעָק

זָעַק

הִזְעַק

בִּרְךָ

בִּרְךָ

הִתְבָּרַךְ

יִנְהֵם	יִזְעַק	יִזְעַק (יִנְהֵם)	יִבְרַךְ (יִרְחֵץ)	יִבְרַךְ (יִרְחֵץ)	יִתְבָּרַךְ
תִּנְהֵם	תִּזְעַק	תִּזְעַק (etc.)	תִּבְרַךְ (etc.)	תִּבְרַךְ (etc.)	תִּתְבָּרַךְ
תִּנְהֵם	תִּזְעַק	תִּזְעַק	תִּבְרַךְ	תִּבְרַךְ	תִּתְבָּרַךְ
תִּנְהִימוּ	תִּזְעָקוּ	תִּזְעָקוּ	תִּבְרְכוּ	תִּבְרְכוּ	תִּתְבָּרְכוּ
אִנְהֵם	אִזְעַק	אִזְעַק	אִבְרַךְ	אִבְרַךְ	אִתְבָּרַךְ
יִנְהִימוּ	יִזְעָקוּ	יִזְעָקוּ	יִבְרְכוּ	יִבְרְכוּ	יִתְבָּרְכוּ
תִּנְהִימְנָה	תִּזְעָקְנָה	תִּזְעָקְנָה	תִּבְרְכְנָה	תִּבְרְכְנָה	תִּתְבָּרְכְנָה
תִּנְהִימוּ	תִּזְעָקוּ	תִּזְעָקוּ	תִּבְרְכוּ	תִּבְרְכוּ	תִּתְבָּרְכוּ
תִּנְהִימְנָה	תִּזְעָקְנָה	תִּזְעָקְנָה	תִּבְרְכְנָה	תִּבְרְכְנָה	תִּתְבָּרְכְנָה
נִנְהֵם	נִזְעַק	נִזְעַק	נִבְרַךְ	נִבְרַךְ	נִתְבָּרַךְ

זָעַק

בִּרְךָ (נִזְהַק) הִזְעַק

הִתְבָּרַךְ

זָעָקְתָּ

בִּרְכָתָּ (etc.) הִזְעָקְתָּ

הִתְבָּרְכָתָּ

זָעָקוּ

בִּרְכוּ הִזְעָקוּ

הִתְבָּרְכוּ

זָעָקְתֶּם

בִּרְכֶתֶם הִזְעָקְתֶּם

הִתְבָּרְכֶתֶם

זָעָק

מִבְרַךְ (מִנְהֵם)

מִתְבָּרַךְ

זָעָק

נִזְעַק

מִבְרַךְ

		Kal.	Niphal.	Piel.
Praet.	3 m. (sing.)	שָׁמַע	נִשְׁמַע	שָׁמַע (שָׁמַע)
	3 f.	שָׁמְעָה	נִשְׁמְעָה	שָׁמְעָה (etc.)
	2 m.	שָׁמַעְתָּ	נִשְׁמַעְתָּ	שָׁמַעְתָּ
	2 f.	שָׁמַעְתְּ	נִשְׁמַעְתְּ	שָׁמַעְתְּ
	1	שָׁמַעְתִּי	נִשְׁמַעְתִּי	שָׁמַעְתִּי
	3 (plur.)	שָׁמְעוּ	נִשְׁמְעוּ	שָׁמְעוּ
	2 m.	שָׁמַעְתֶּם	נִשְׁמַעְתֶּם	שָׁמַעְתֶּם
	2 f.	שָׁמַעְתֶּן	נִשְׁמַעְתֶּן	שָׁמַעְתֶּן
	1	שָׁמַעְנוּ	נִשְׁמַעְנוּ	שָׁמַעְנוּ
Inf.	abs.	שָׁמוֹעַ	נִשְׁמָעַ	שָׁמַעַ
	const.	שָׁמַעַ	הַשְׁמָעַ	שָׁמַעַ
Fut.	3 m. (sing.)	יִשְׁמַע	יִשְׁמַע (יִשְׁמַע)	יִשְׁמַע (יִשְׁמַע)
	3 f.	תִּשְׁמַע	תִּשְׁמַע (etc.)	תִּשְׁמַע (etc.)
	2 m.	תִּשְׁמַע	תִּשְׁמַע	תִּשְׁמַע
	2 f.	תִּשְׁמְעִי	תִּשְׁמְעִי	תִּשְׁמְעִי
	1	אֶשְׁמַע	אֶשְׁמַע	אֶשְׁמַע
	3 m. (plur.)	יִשְׁמְעוּ	יִשְׁמְעוּ	יִשְׁמְעוּ
	3 f.	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה
	2 m.	תִּשְׁמְעוּ	תִּשְׁמְעוּ	תִּשְׁמְעוּ
	2 f.	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה	תִּשְׁמַעְנָה
	1	נִשְׁמַע	נִשְׁמַע	נִשְׁמַע
<i>Fut. apoc.</i>				
Imp.	2 m. (sing.)	שָׁמַע	הִשְׁמַע	שָׁמַע (שָׁמַע)
	2 f.	שָׁמְעִי	הִשְׁמְעִי	שָׁמְעִי
	2 m. (plur.)	שָׁמְעוּ	הִשְׁמְעוּ	שָׁמְעוּ
	2 f.	שָׁמַעְנָה	הִשְׁמַעְנָה	שָׁמַעְנָה
Part.	act.	שָׁמֵעַ (שָׁמַע)		מִשְׁמַעַ (מִשְׁמַע)
	pass.	שָׁמוֹעַ	נִשְׁמָעַ (נִשְׁמַע)	

Pual.	Hiphil.	Hophal.	Hithpaal.
שָׁמַע	הִשְׁמִיעַ	הִשְׁמַע	הִשְׁתַּמַּע (הִשְׁתַּמַּע)
שָׁמְעָה	הִשְׁמִיעָה	הִשְׁמְעָה	הִשְׁתַּמְעָה (etc.)
שָׁמַעַת	הִשְׁמִיעַת	הִשְׁמַעַת	הִשְׁתַּמַּעַת
שָׁמְעַת	הִשְׁמִיעַת	הִשְׁמְעַת	הִשְׁתַּמְעַת
שָׁמַעְתִּי	הִשְׁמִיעֵתִי	הִשְׁמַעְתִּי	הִשְׁתַּמַּעְתִּי
שָׁמְעוּ	הִשְׁמִיעוּ	הִשְׁמְעוּ	הִשְׁתַּמְעוּ
שָׁמַעְתֶּם	הִשְׁמִיעְתֶּם	הִשְׁמַעְתֶּם	הִשְׁתַּמַּעְתֶּם
שָׁמַעְתִּין	הִשְׁמִיעְתִּין	הִשְׁמַעְתִּין	הִשְׁתַּמַּעְתִּין
שָׁמַעְנוּ	הִשְׁמִיעְנוּ	הִשְׁמַעְנוּ	הִשְׁתַּמַּעְנוּ

הַשְׁתַּמֵּעַ	הַשְׁתַּמֵּעַ	הַשְׁמִיעַ	הַשְׁמִיעַ
יִשְׁתַּמֵּעַ (יִשְׁתַּמֵּעַ)	יִשְׁתַּמֵּעַ	יִשְׁמַע	יִשְׁמַע
תִּשְׁתַּמֵּעַ (etc.)	תִּשְׁמַע	תִּשְׁמַע	תִּשְׁמַע
נִשְׁתַּמֵּעַ	נִשְׁמַע	נִשְׁמַע	נִשְׁמַע
יִשְׁתַּמְעוּ	יִשְׁתַּמְעוּ	יִשְׁמְעוּ	יִשְׁמְעוּ
תִּשְׁתַּמְעוּ	תִּשְׁמְעוּ	תִּשְׁמְעוּ	תִּשְׁמְעוּ
נִשְׁתַּמְעוּ	נִשְׁמְעוּ	נִשְׁמְעוּ	נִשְׁמְעוּ
יִשְׁתַּמְעוּ	יִשְׁתַּמְעוּ	יִשְׁמְעוּ	יִשְׁמְעוּ
תִּשְׁתַּמְעוּ	תִּשְׁמְעוּ	תִּשְׁמְעוּ	תִּשְׁמְעוּ
נִשְׁתַּמְעוּ	נִשְׁמְעוּ	נִשְׁמְעוּ	נִשְׁמְעוּ
יִשְׁתַּמְעוּ	יִשְׁתַּמְעוּ	יִשְׁמְעוּ	יִשְׁמְעוּ
תִּשְׁתַּמְעוּ	תִּשְׁמְעוּ	תִּשְׁמְעוּ	תִּשְׁמְעוּ
נִשְׁתַּמְעוּ	נִשְׁמְעוּ	נִשְׁמְעוּ	נִשְׁמְעוּ

יִשְׁמַע	
הַשְׁמַע	הַשְׁתַּמֵּעַ (הַשְׁתַּמֵּעַ)
הַשְׁמִיעוּ	הַשְׁתַּמְעוּ (etc.)
הַשְׁמִיעוּ	הַשְׁתַּמְעוּ
הַשְׁמַעְנָה	הַשְׁתַּמְעֵנָה
מִשְׁמִיעַ	מִשְׁתַּמֵּעַ (מִשְׁתַּמֵּעַ)
מִשְׁמַע	מִשְׁמַע

		Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	3 m.	אָכַל	אָמַר	נֶאֱכַל	הִאָכִיל	הִאָכַל
	3 f. (regular)		(regular)	(as פִּ Gutt.)	(as פִּ Gutt.)	(as פִּ Gutt.)
Inf.	abs.	אֹכֵל	אֹמֵר			
	const.	אָכַל	אָמַר	הִאָכַל	הִאָכִיל	הִאָכַל
Fut.	3 m.	יֹאכַל	יֹאמַר	יִאָכַל	יִאָכִיל	יִאָכַל
	3 f.	תֹּאכַל	תֹּאמַר	תִּאָכַל	etc.	etc.
	2 m.	תֹּאכַל	תֹּאמַר	תִּאָכַל		
	2 f.	תֹּאכְלִי	תֹּאמְרִי	תִּאָכְלִי		
	1	אֶכַּל	אֶמַּר	אֶאָכַל		
Plur.	3 m.	יֹאכְלוּ	יֹאמְרוּ	יִאָכְלוּ		
	3 f.	תֹּאכְלֶנָּה	תֹּאמְרֶנָּה	תִּאָכְלֶנָּה		
	2 m.	תֹּאכְלוּ	תֹּאמְרוּ	תִּאָכְלוּ		
	2 f.	תֹּאכְלֶנָּה	תֹּאמְרֶנָּה	תִּאָכְלֶנָּה		
	1	נֹאכַל	נֹאמַר	נִאָכַל		
Fut. apoc.					יִאָכַל	
Imp.	2 m. (sing.)	אֲכַל	אֲמַר	הִאָכַל	הִאָכִיל	
	2 f.	אֲכְלִי	אֲמְרִי	etc.	etc.	
	2 m. (pl.)	אֲכַלּוּ	אֲמַרוּ			
	2 f.	אֲכַלְנָה	אֲמַרְנָה			
Part.	act.	אוֹכֵל (אֹמֵר)			מֵאָכִיל	
	pass.	אוֹכָל		נֹאכַל		מֵאָכָל

The *derivative* conjugations of verbs פִּא are declined in the same manner as those of פִּ Guttural; א being treated (out of Kal) as a *Guttural*, and not as a *Quiescent*; see Niphal, etc., in the paradigm. In like manner, Piel אָכַל, Pual אֶכַּל, Hithp. הִתְאָכַל; compare verbs פִּ Guttural, עָמַד and הָיָה, for the mode of inflection.

Par. VIII. Verbs orig. פ"י ; I. Class פ"י. §§ 243—247. 237

	Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	יָשַׁב	יָרַשׁ	נוֹשַׁב	הוֹשִׁיב	הוֹשָׁב
3 f.	(regular)	(regular)	נוֹשְׁבָה	הוֹשִׁיבָה	הוֹשָׁבָה
2 m.			נוֹשְׁבַת	הוֹשִׁיבַת	הוֹשָׁבַת
2 f.			נוֹשְׁבַת	הוֹשִׁיבַת	הוֹשָׁבַת
1			נוֹשְׁבָתִי	הוֹשִׁיבָתִי	הוֹשָׁבָתִי
Plur. 3			נוֹשְׁבֵי	הוֹשִׁיבֵי	הוֹשָׁבֵי
2 m.			נוֹשְׁבָתָם	הוֹשִׁיבָתָם	הוֹשָׁבָתָם
2 f.			נוֹשְׁבָתָן	הוֹשִׁיבָתָן	הוֹשָׁבָתָן
1			נוֹשְׁבָנוּ	הוֹשִׁיבָנוּ	הוֹשָׁבָנוּ
Inf. abs.	יֹשֹׁב	יֹרֵשׁ		הוֹרֵשׁ	
const.	שֹׁבַת (יֹבֵשׁ)	רֶשֶׁת (יֹבֵשׁ)	הוֹשֵׁב	הוֹשִׁיב	הוֹשָׁב
Fut.	יִשָּׁב	יִרְשׁ (יֹרֵשׁ)	יִוָּשֵׁב	יִוָּשִׁיב	יִוָּשָׁב
3 f.	תִּשָּׁב (etc.)	תִּירְשׁ	תִּוָּשֵׁב	תִּוָּשִׁיב	תִּוָּשָׁב
2 m.	תִּשָּׁב	תִּירְשׁ	תִּוָּשֵׁב	תִּוָּשִׁיב	תִּוָּשָׁב
2 f.	תִּשְׁבִּי	תִּירְשִׁי	תִּוָּשְׁבִי	תִּוָּשְׁבִי	תִּוָּשְׁבִי
1	אֶשָּׁב	אִירְשׁ	אִוָּשֵׁב	אִוָּשִׁיב	אִוָּשָׁב
3 m. (plur.)	יִשְׁבּוּ	יִירְשׁוּ	יִוָּשְׁבוּ	יִוָּשְׁבוּ	יִוָּשְׁבוּ
3 f.	תִּשְׁבְּנָה	תִּירְשְׁנָה	תִּוָּשְׁבְּנָה	תִּוָּשְׁבְּנָה	תִּוָּשְׁבְּנָה
2 m.	תִּשְׁבּוּ	תִּירְשׁוּ	תִּוָּשְׁבוּ	תִּוָּשְׁבוּ	תִּוָּשְׁבוּ
2 f.	תִּשְׁבְּנָה	תִּירְשְׁנָה	תִּוָּשְׁבְּנָה	תִּוָּשְׁבְּנָה	תִּוָּשְׁבְּנָה
1	נִשָּׁב	נִירְשׁ	נִוָּשֵׁב	נִוָּשִׁיב	נִוָּשָׁב
Fut. apoc.				יִוָּשֵׁב	
Imp. m. (sing.)	שֶׁב (רֵשׁ)	יִרְשׁ	הוֹשֵׁב	הוֹשִׁב	
f.	שְׁבִי	יִרְשִׁי	הוֹשְׁבִי	הוֹשִׁיבִי	
m. (plur.)	שְׁבוּ	יִרְשׁוּ	הוֹשְׁבוּ	הוֹשִׁיבוּ	
f.	שְׁבְּנָה	יִרְשְׁנָה	הוֹשְׁבְּנָה	הוֹשִׁיבְּנָה	
Part. act.	יוֹשֵׁב	יֹרֵשׁ		מוֹשִׁיב	
pass.	יֹשׁוּב	יֹרֹשׁ	נוֹשֵׁב		מוֹשָׁב

238 Par. IX. Verbs פִּי II. Class.

		Kal.	Hiphil.
Praet.	3 m. (sing.)	יָטַב	הֵיטִיב (הֵטִיב)
	3 f.	regular	הֵיטִיבָה
	3 (plur.)		הֵיטִיבוּ
Inf.	abs.	יִטֹּב	
	const.	יֵטֵב	הֵיטִיב
Fut.	3 m.	יִטֵּב { יִטֵּב } יִטֵּב	יֵהְיֶיב (יֵהְיֶיב)
	3 f.	יִטֵּב	יֵהְיֶיבָה
	2 m.	יִטֵּב	יֵהְיֶיב
	2 f.	יִטֵּבִי	יֵהְיֶיבִי
	1	אֵיטֵב	אֵהְיֶיב
	3 m. (pl.)	יִטְּבוּ	יֵהְיֶיבוּ
	3 f.	יִטְּבֶנָּה	יֵהְיֶיבֶנָּה
	2 m.	יִטְּבוּ	יֵהְיֶיבוּ
	2 f.	יִטְּבֶנָּה	יֵהְיֶיבֶנָּה
	1	נִיטֵב	נִיטֵיב
Fut. apoc.		יִטְּצֵר	יֵטְּצֵר
Imp.	m. (sing.)	יִטֵּב	הֵיטֵב
	f.	יִטְּבִי	הֵיטְּבִי
	m. (plur.)	יִטְּבוּ	הֵיטְּבוּ
	f.	יִטְּבֶנָּה	הֵיטְּבֶנָּה
Part. act.		יֹטֵב	מֵיטֵיב
	pass.	יִטֹּב	

Remarks. Niphal, in verbs of this species, does not occur. The daghesh'd conjugations are regular throughout; e. g. Piel יָטַב, Pual יִטֵּב, Hithpael הֵהִיטֵב. Hophal conforms to the model in Par. VIII; e. g. יִטֵּב, etc. Only Hiphil, therefore, distinguishes the II. class of verbs פִּי from those of the I. class.

Par. X. פִּי III. Class.

	Kal.	Kal.
	יָצַח	יָצַק
	regular.	regular.
	יָצוּחַ	יָצוּק
		יָצַק
	יָצַח	יָצַק
	תָּצַח	תָּצַק
	תָּצַח	תָּצַק
	תָּצַחְתִּי	תָּצַקְתִּי
	אָצַח	אָצַק
	יָצַחוּ	יָצַקוּ
	תָּצַחְנָה	תָּצַקְנָה
	תָּצַחוּ	תָּצַקוּ
	תָּצַחְנָה	תָּצַקְנָה
	נָצַח	נָצַק
	יֹצֵחַ	יֹצֵק
	יָצוּחַ	יָצוּק

Remarks. The conj. Niphal, Hiphil, and Hophal, are declined in the same manner as these conjugations are in verbs Pe Nun, Par. XI. E. g. Niph. נָצַח, Hiph. הֵצִיחַ, Hoph. הִצִּיחַ, etc.

		Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	3 m.	נָפַל	נָגַשׁ	נָגַשׁ	הִגִּישׁ	הִגָּשׁ
	3 f. (regular)		(regular)	נָגַשְׁהָ	הִגִּישְׁהָ	הִגָּשְׁהָ
	2 m.			נָגַשְׁתָּ	הִגִּישְׁתָּ	הִגָּשְׁתָּ
	2 f.			נָגַשְׁתְּ	הִגִּישְׁתְּ	הִגָּשְׁתְּ
	1			נָגַשְׁתִּי	הִגִּישְׁתִּי	הִגָּשְׁתִּי
	3 m. (plur.)			נָגַשׁוּ	הִגִּישׁוּ	הִגָּשׁוּ
	2 m.			נָגַשְׁתֶּם	הִגִּישְׁתֶּם	הִגָּשְׁתֶּם
	2 f.			נָגַשְׁתֶּן	הִגִּישְׁתֶּן	הִגָּשְׁתֶּן
	1			נָגַשְׁנוּ	הִגִּישְׁנוּ	הִגָּשְׁנוּ
Inf.	abs.	נָפֹל	נָגוֹשׁ	הִנָּגַשׁ	הִגִּישׁ	
	const.	נָפֹל	נָגַשְׁתָּ		הִגִּישׁ	הִגָּשׁ
Fut.		יִפֹּל	יִנָּגַשׁ	יִנָּגַשׁ	יִגִּישׁ	יִגָּשׁ
	3 f.	תִּפֹּל	תִּנָּגַשׁ	תִּנָּגַשׁ	תִּגִּישׁ	תִּגָּשׁ
	2 m.	תִּפֹּל	תִּנָּגַשׁ	תִּנָּגַשׁ	תִּגִּישׁ	תִּגָּשׁ
	2 f.	תִּפֹּלִי	תִּנָּגַשִּׁי	תִּנָּגַשִּׁי	תִּגִּישִׁי	תִּגָּשִׁי
	1	אִפֹּל	אִנָּגַשׁ	אִנָּגַשׁ	אִגִּישׁ	אִגָּשׁ
	3 m. (plur.)	יִפְּלוּ	יִנָּגְשׁוּ	יִנָּגְשׁוּ	יִגִּישׁוּ	יִגָּשׁוּ
	3 f.	תִּפְּלֶנָּה	תִּנָּגְשֶׁנָּה	תִּנָּגְשֶׁנָּה	תִּגִּישְׁנָה	תִּגָּשְׁנָה
	2 m.	תִּפְּלוּ	תִּנָּגְשׁוּ	תִּנָּגְשׁוּ	תִּגִּישׁוּ	תִּגָּשׁוּ
	2 f.	תִּפְּלֶנָּה	תִּנָּגְשֶׁנָּה	תִּנָּגְשֶׁנָּה	תִּגִּישְׁנָה	תִּגָּשְׁנָה
	1	נִפֹּל	נִגַּשׁ	נִנָּגַשׁ	נִגִּישׁ	נִגָּשׁ
Fut. apoc.					יִגַּשׁ	
Imp.	m.	נָפֹל	נָגַשׁ	הִנָּגַשׁ	הִגִּישׁ	
	f. (regular.)		נָגַשִּׁי	הִנָּגַשִּׁי	הִגִּישִׁי	
	m. (plur.)		נָגַשׁוּ	הִנָּגַשׁוּ	הִגִּישׁוּ	
	f.		נָגַשְׁנָה	הִנָּגַשְׁנָה	הִגִּישְׁנָה	
Part.	act.	נוֹפֵל	נוֹגֵשׁ		מִגִּישׁ	
	pass.		נִגּוֹשׁ	נָגַשׁ		מִגָּשׁ

	Kal.	Kal.	Niphal.	Hiphil.
Praet. 3 m. (sing.)	סָב	סָבַב	נָסַב (נָהַל)	הִסָּב (הִסֵּב)
3 f.	סָבָה	סָבְבָה	נָסְבָה	הִסָּבָה
2 m.	סָבוּת	סָבְבוּת	נָסְבוּת	הִסָּבוּת
2 f.	סָבוּת	סָבְבוּת	נָסְבוּת	הִסָּבוּת
1	סָבוּתִי	סָבְבוּתִי	נָסְבוּתִי	הִסָּבוּתִי
3 (plur.)	סָבוּ	סָבְבוּ	נָסְבוּ	הִסָּבוּ
2 m.	סָבוּתֶם	סָבְבוּתֶם	נָסְבוּתֶם	הִסָּבוּתֶם
2 f.	סָבוּתֵן	סָבְבוּתֵן	נָסְבוּתֵן	הִסָּבוּתֵן
1	סָבוּנִי	סָבְבוּנִי	נָסְבוּנִי	הִסָּבוּנִי
Inf. abs.	סָבוּב		הִסָּב	הִסָּב
const.	סָב (גָּל)		הִסָּב (הִהָל)	הִסָּב
Fut.	יָסַב	יָסַב	יָסַב (יָדַס)	יָסַב (יָחַס)
3 f.	תָּסַב	תָּסַב	תָּסַב	תָּסַב
2 m.	תָּסַב	תָּסַב	תָּסַב	תָּסַב
2 f.	תָּסַבִּי	תָּסַבִּי	תָּסַבִּי	תָּסַבִּי
1	אָסַב	אָסַב	אָסַב	אָסַב
3 m. (plur.)	יָסְבוּ	יָסְבוּ	יָסְבוּ	יָסְבוּ (נָחֲמוּ)
3 f.	תָּסַבְינָה	תָּסַבְינָה	תָּסַבְינָה	תָּסַבְינָה
2 m.	תָּסַבוּ	תָּסַבוּ	תָּסַבוּ	תָּסַבוּ
2 f.	תָּסַבְינָה	תָּסַבְינָה	תָּסַבְינָה	תָּסַבְינָה
1	נָסַב	נָסַב	נָסַב	נָסַב
Fut. conv.	וַיָּסַב			וַיָּסַב
Imp. m.	סָב		הִסָּב	הִסָּב
f.	סָבִי		הִסָּבִי	הִסָּבִי
m.	סָבוּ		הִסָּבוּ (הִרְמוּ)	הִסָּבוּ
f.	סָבִינָה		הִסָּבִינָה	הִסָּבִינָה
Part. act.	סוֹבֵב			מִסָּב
pass.	סוֹבֵב		נָסַב	

Hophal.	Poel.	Poal.	Pilpel.	Pulpal.
הוֹסַב (הָשַׁם)	סוֹבַב	סוֹבַב	סִבַּסַּב	סִבַּסַּב
הוֹסִיבָה	סוֹבְבָה	סוֹבְבָה	סִבַּסְבָּה	סִבַּסְבָּה
הוֹסִיבוּת	סוֹבְבוּת	סוֹבְבוּת	סִבַּסְבוּת	סִבַּסְבוּת
הוֹסִיבוּת	סוֹבְבוּת	סוֹבְבוּת	סִבַּסְבוּת	סִבַּסְבוּת
הוֹסִיבוֹתִי	סוֹבְבוֹתִי	סוֹבְבוֹתִי	סִבַּסְבוֹתִי	סִבַּסְבוֹתִי
הוֹסִיבוּ	סוֹבְבוּ	סוֹבְבוּ	סִבַּסְבוּ	סִבַּסְבוּ
הוֹסִיבוּתָם	סוֹבְבוּתָם	סוֹבְבוּתָם	סִבַּסְבוּתָם	סִבַּסְבוּתָם
הוֹסִיבוּתָן	סוֹבְבוּתָן	סוֹבְבוּתָן	סִבַּסְבוּתָן	סִבַּסְבוּתָן
הוֹסִיבוּנוּ	סוֹבְבוּנוּ	סוֹבְבוּנוּ	סִבַּסְבוּנוּ	סִבַּסְבוּנוּ

הוֹסַב	סוֹבַב	סוֹבַב	סִבַּסַּב	סִבַּסַּב
יוֹסַב (יָפַת)	יִסוֹבַב	יִסוֹבַב	יִסְבַּסַּב	יִסְבַּסַּב
תוֹסַב	תִּסוֹבַב	תִּסוֹבַב	תִּסְבַּסַּב	תִּסְבַּסַּב
תוֹסַב	תִּסוֹבַב	תִּסוֹבַב	תִּסְבַּסַּב	תִּסְבַּסַּב
תוֹסַבִּי	תִּסוֹבְבִי	תִּסוֹבְבִי	תִּסְבַּסְבִּי	תִּסְבַּסְבִּי
אוֹסַב	אִסוֹבַב	אִסוֹבַב	אִסְבַּסַּב	אִסְבַּסַּב
יוֹסַבוּ	יִסוֹבְבוּ	יִסוֹבְבוּ	יִסְבַּסְבוּ	יִסְבַּסְבוּ
תוֹסַבְיָנָה	תִּסוֹבְבִינָה	תִּסוֹבְבִינָה	תִּסְבַּסְבִּינָה	תִּסְבַּסְבִּינָה
תוֹסַבוּ	תִּסוֹבְבוּ	תִּסוֹבְבוּ	תִּסְבַּסְבוּ	תִּסְבַּסְבוּ
תוֹסַבְיָנָה	תִּסוֹבְבִינָה	תִּסוֹבְבִינָה	תִּסְבַּסְבִּינָה	תִּסְבַּסְבִּינָה
נוֹסַב	נִסוֹבַב	נִסוֹבַב	נִסְבַּסַּב	נִסְבַּסַּב

סוֹבַב	סִבַּסַּב
סוֹבְבִי	סִבַּסְבִּי
סוֹבְבוּ	סִבַּסְבוּ
סוֹבְבִינָה	סִבַּסְבִּינָה
מִסוֹבַב	מִסְבַּסַּב
מוֹסַב	מוֹסְבַּסַּב

33

		Kal.	Kal.	Niphal.	Hiphil.
Praet.	3 m. (sing.)	קָם	מָת	נָקוּם	הִקִּים
	3 f.	קָמָה	מָתָה	נָקוּמָה	הִקִּימָה
	2 m.	קָמַת	מָתָה	נָקוּמוֹת	הִקִּימוֹת
	2 f.	קָמַת	מָת	נָקוּמוֹת	הִקִּימוֹת
	1	קָמַתִּי	מָתִי	נָקוּמוֹתִי	הִקִּימוֹתִי
	3 (plur.)	קָמוּ	מָתוּ	נָקוּמוּ	הִקִּימוּ
	2 m.	קָמַתֶּם	מָתֶם	נָקוּמוֹתֶם	הִקִּימוֹתֶם
	2 f.	קָמַתְּן	מָתְן	נָקוּמוֹתְן	הִקִּימוֹתְן
	1	קָמַנּוּ	מָתְנוּ	נָקוּמוֹנּוּ	הִקִּימוֹנּוּ
Inf.	abs.	קוּם	מוֹת		הִקֵּם
	const.	קוּם	מוֹת	הִקוּם	הִקִּים
Fut.	3 m. (sing.)	יָקוּם	יָמוּת	יָקוּם	יָקִים
	3 f.	תָּקוּם	(etc.)	תָּקוּם	תָּקִים
	2 m.	תָּקוּם		תָּקוּם	תָּקִים
	2 f.	תָּקוּמִי		תָּקוּמִי	תָּקִימִי
	1	אָקוּם		אָקוּם	אָקִים
	3 m. (plur.)	יָקוּמוּ		יָקוּמוּ	יָקִימוּ
	3 f.	תָּקוּמֵינָה		תָּקֻמְנָה	תָּקִימְנָה
	2 m.	תָּקוּמוּ		תָּקוּמוּ	תָּקִימוּ
	2 f.	תָּקוּמֵינָה		תָּקֻמְנָה	תָּקִימְנָה
	1	נָקוּם		נָקוּם	נָקִים
Fut. apoc.		יָמוּת (וַיָּמָת) יָקֵם (וַיָּקָם)			יָקֵם
Imp.	2 m. (sing.)	קוּם	מוֹת (מָת)	הִקוּם	הִקֵּם
	2 f.	קוּמִי	(etc.)	הִקוּמִי	הִקִּימִי
	2 m. (plur.)	קוּמוּ		הִקוּמוּ	הִקִּימוּ
	2 f.	קֻמְנָה		הִקְמְנָה	הִקִּימְנָה
Part.	act.	קָם	מָת		מִקֵּם
	pass.	קוּם		נָקוּם	

Hophal.	Polel.	Polal.
הוֹקֵם	קוֹמֵם	קוֹמֵם
הוֹקְמָה	קוֹמְמָה	קוֹמְמָה
הוֹקְמָת	קוֹמְמָת	קוֹמְמָת
הוֹקְמָת	קוֹמְמָת	קוֹמְמָת
הוֹקְמָתִי	קוֹמְמָתִי	קוֹמְמָתִי
הוֹקְמוּ	קוֹמְמוּ	קוֹמְמוּ
הוֹקְמָתֶם	קוֹמְמָתֶם	קוֹמְמָתֶם
הוֹקְמָתָן	קוֹמְמָתָן	קוֹמְמָתָן
הוֹקְמָנוּ	קוֹמְמָנוּ	קוֹמְמָנוּ

Kal.
בָּן
בָּנָה
בָּנֶת
בָּנֶת
בָּנֶתִי
בָּנוּ
בָּנֶתֶם
בָּנֶתָן
בָּנוּ

הוֹקֵם	קוֹמֵם	קוֹמֵם
יֹקֵם	יֹקֵם	יֹקֵם
תֹּקֵם	תֹּקֵם	תֹּקֵם
תֹּקֵם	תֹּקֵם	תֹּקֵם
תֹּקְמִי	תֹּקְמִי	תֹּקְמִי
אֹקֵם	אֹקֵם	אֹקֵם
יֹקְמוּ	יֹקְמוּ	יֹקְמוּ
תֹּקְמָנָה	תֹּקְמָנָה	תֹּקְמָנָה
תֹּקְמוּ	תֹּקְמוּ	תֹּקְמוּ
תֹּקְמָנָה	תֹּקְמָנָה	תֹּקְמָנָה
נֹקֵם	נֹקֵם	נֹקֵם

בֹּן
בִּין
יָבִין
תָּבִין
תָּבִין
תָּבִינִי
אָבִין
יָבִינוּ
תָּבִינִינָה
תָּבִינוּ
תָּבִינִינָה
נָבִין

קוֹמֵם
קוֹמְמִי
קוֹמְמוּ
קוֹמְמָנָה

יָבִין
בִּין
בִּינִי
בִּינוּ

מִקוֹמֵם	מִקוֹמֵם
מִקוֹמֵם	מִקוֹמֵם

בִּין

		Kal.	Niphal.	Piel.
Praet.	3 m. (sing.)	מָצָא	נִמְצָא	מָצָא
	3 f.	מָצְאָה	נִמְצְאָה	מָצְאָה
	2 m.	מָצָאתָ	נִמְצָאתָ	מָצָאתָ
	2 f.	מָצָאתְּ	נִמְצָאתְּ	מָצָאתְּ
	1	מָצָאתִי	נִמְצָאתִי	מָצָאתִי
	3 (plur.)	מָצְאוּ	נִמְצְאוּ	מָצְאוּ
	2 m.	מָצְאתֶם	נִמְצְאתֶם	מָצְאתֶם
	2 f.	מָצְאתֶן	נִמְצְאתֶן	מָצְאתֶן
	1	מָצְאוּנִי	נִמְצְאוּנִי	מָצְאוּנִי
Inf.	abs.	מִצֹּא		מִצֹּא
	const.	מִצֵּא	הַמִּצֵּא	מִצֵּא
Fut.	3 m. (sing.)	יִמְצָא	יִמְצָא	יִמְצָא
	3 f.	תִּמְצָא	תִּמְצָא	תִּמְצָא
	2 m.	תִּמְצָא	תִּמְצָא	תִּמְצָא
	2 f.	תִּמְצְאִי	תִּמְצְאִי	תִּמְצְאִי
	1	אֶמְצָא	אֶמְצָא	אֶמְצָא
	3 m. (plur.)	יִמְצְאוּ	יִמְצְאוּ	יִמְצְאוּ
	3 f.	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה
	2 m.	תִּמְצְאוּ	תִּמְצְאוּ	תִּמְצְאוּ
	2 f.	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה	תִּמְצְאֶנָּה
	1	נִמְצָא	נִמְצָא	נִמְצָא
<i>Fut. apoc.</i>				
Imp.	2 m. (sing.)	מָצָא	הַמִּצָּא	מָצָא
	2 f.	מָצְאִי	הַמִּצְאִי	מָצְאִי
	2 m. (plur.)	מָצְאוּ	הַמִּצְאוּ	מָצְאוּ
	2 f.	מָצְאֶנָּה	הַמִּצְאֶנָּה	מָצְאֶנָּה
Part.	act.	מוֹצֵא		מִמְצֵא
	pass.	מִצְוֵא	נִמְצֵא	

Pual.	Hiphil.	Hophal.	Hithpael.
מִצָּא (מִצָּא)	הִמְצִיא	הִמְצָא (הִמְצָא)	הִתְמַצָּא
מִצָּא etc.	הִמְצִיאה	הִמְצָא etc.	הִתְמַצָּאה
מִצָּאת	הִמְצִאת	הִמְצָאת	הִתְמַצָּאת
מִצָּאת	הִמְצִאת	הִמְצָאת	הִתְמַצָּאת
מִצָּאתִי	הִמְצִאתִי	הִמְצָאתִי	הִתְמַצָּאתִי
מִצָּאוֹ	הִמְצִאוֹ	הִמְצָאוֹ	הִתְמַצָּאוֹ
מִצָּאתָם	הִמְצִאתָם	הִמְצָאתָם	הִתְמַצָּאתָם
מִצָּאתָן	הִמְצִאתָן	הִמְצָאתָן	הִתְמַצָּאתָן
מִצָּאָנוּ	הִמְצִאָנוּ	הִמְצָאָנוּ	הִתְמַצָּאָנוּ

	הִמְצָא		
מִצָּא	הִמְצִיא	הִמְצָא	הִתְמַצָּא
יִמְצָא (יִמְצָא)	יִמְצִיא	יִמְצָא (יִמְצָא)	יִתְמַצָּא
יִמְצָא etc.	יִמְצִיא	יִמְצָא etc.	יִתְמַצָּא
יִמְצָא	יִמְצִיא	יִמְצָא	יִתְמַצָּא
יִמְצָאִי	יִמְצִיאִי	יִמְצָאִי	יִתְמַצָּאִי
אִמְצָא	אִמְצִיא	אִמְצָא	אִתְמַצָּא
יִמְצָאוּ	יִמְצִאוּ	יִמְצָאוּ	יִתְמַצָּאוּ
יִתְמַצָּאֵנָה	יִתְמַצָּאֵנָה	יִתְמַצָּאֵנָה	יִתְמַצָּאֵנָה
יִתְמַצָּאוּ	יִתְמַצָּאוּ	יִתְמַצָּאוּ	יִתְמַצָּאוּ
יִתְמַצָּאֵנָה	יִתְמַצָּאֵנָה	יִתְמַצָּאֵנָה	יִתְמַצָּאֵנָה
נִמְצָא	נִמְצִיא	נִמְצָא	נִתְמַצָּא

יִמְצָא

הִתְמַצָּא	הִמְצָא
הִתְמַצָּאִי	הִמְצָאִי
הִתְמַצָּאוּ	הִמְצָאוּ
הִתְמַצָּאֵנָה	הִמְצָאֵנָה

מִמְצִיא

מִתְמַצָּא

מִמְצָא (מִמְצָא)

מִמְצָא (מִמְצָא)

		Kal.	Niphal.	Piel.	Pual.
Praet.	3 m.	גָּלָה	נִגְלָה	גָּלָה	גָּלָה
	3 f.	גָּלְתָה (גָּלְתָּ)	נִגְלְתָה	גָּלְתָה	גָּלְתָה
	2 m.	גָּלִיתָ	נִגְלִיתָ (נִגְלִיָּתָ)	גָּלִיתָ (גָּלִיָּתָ)	גָּלִיתָ
	2 f.	גָּלִיתְּ	נִגְלִיתְּ etc.	גָּלִיתְּ etc.	גָּלִיתְּ
	1	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי	גָּלִיתִי
	3 (pl.)	גָּלוּ (גָּלִיּוּ)	נִגְלוּ	גָּלוּ	גָּלוּ
	2 m.	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם	גָּלִיתֶם
	2 f.	גָּלִיתֶן	נִגְלִיתֶן	גָּלִיתֶן	גָּלִיתֶן
	1	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ	גָּלִינוּ
Inf.	abs.	גָּלָה	נִגְלָה	גָּלָה (פָּלָה)	גָּלָה
	const.	גָּלוּת	הִגָּלוּת	גָּלוּת	גָּלוּת
Fut.	3 m.	יִגְלָה	יִגְלָה	יִגְלָה	יִגְלָה
	3 f.	תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּגְלָה
	2 m.	תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּגְלָה
	2 f.	תִּגְלִי	תִּגְלִי	תִּגְלִי	תִּגְלִי
	1	אִגְלָה	אִגְלָה	אִגְלָה	אִגְלָה
	3 m. (plur.)	יִגְלוּ	יִגְלוּ	יִגְלוּ	יִגְלוּ
	3 f.	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
	2 m.	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ
	2 f.	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
	1	נִגְלָה	נִגְלָה	נִגְלָה	נִגְלָה
Fut. apoc.		יִגְלֶה	יִגְלֶה	יִגְלֶה (יִגְלֶה)	
Imp.	2 m. (sing.)	גָּלָה	הִגְלָה	גָּלָה (גָּל)	
	2 f.	גָּלִי	הִגְלִי	גָּלִי	
	2 m. (plur.)	גָּלוּ	הִגְלוּ	גָּלוּ	
	2 f.	גָּלִינָה	הִגְלִינָה	גָּלִינָה	
Part. act.		גֹּלֵל		מִגְלֵל	
	pass.	גָּלוּי	נִגְלֵה		מִגְלֵה

Hiphil.	Hophal.	Hithpael.	Hithpalel.
הִגָּלָה	הִגָּלָה	הִתְגַּלָּה	הִשְׁתַּחֲוָה
הִגָּלְתָּהּ	הִגָּלְתָּהּ	הִתְגַּלְתָּהּ	
הִגָּלִיתָ (הִגָּלִיתָ)	הִגָּלִיתָ	הִתְגַּלִּיתָ	הִשְׁתַּחֲוִיתָ
הִגָּלִיתָ etc.	הִגָּלִיתָ	הִתְגַּלִּיתָ	
הִגָּלִיתִי	הִגָּלִיתִי	הִתְגַּלִּיתִי	הִשְׁתַּחֲוִיתִי
הִגָּלוּ	הִגָּלוּ	הִתְגַּלוּ	הִשְׁתַּחֲווּ
הִגָּלִיתֶם	הִגָּלִיתֶם	הִתְגַּלִּיתֶם	הִשְׁתַּחֲוִיתֶם
הִגָּלִיתֶן	הִגָּלִיתֶן	הִתְגַּלִּיתֶן	
הִגָּלִינוּ	הִגָּלִינוּ	הִתְגַּלִּינוּ	
הִגָּלָה	הִגָּלָה	הִתְגַּלָּה	
הִגָּלְתָּ	הִגָּלְתָּ	הִתְגַּלְתָּ	הִשְׁתַּחֲוֹתָ
יִגָּלָה	יִגָּלָה	יִתְגַּלָּה	יִשְׁתַּחֲוֶה
תִּגָּלָה	תִּגָּלָה	תִּתְגַּלָּה	תִּשְׁתַּחֲוֶה
תִּגָּלָה	תִּגָּלָה	תִּתְגַּלָּה	תִּשְׁתַּחֲוֶה
תִּגָּלִי	תִּגָּלִי	תִּתְגַּלִּי	
אִגָּלָה	אִגָּלָה	אִתְגַּלָּה	אִשְׁתַּחֲוֶה
יִגָּלוּ	יִגָּלוּ	יִתְגַּלוּ	יִשְׁתַּחֲווּ
תִּגָּלִינָה	תִּגָּלִינָה	תִּתְגַּלִּינָה	
תִּגָּלוּ	תִּגָּלוּ	תִּתְגַּלוּ	תִּשְׁתַּחֲווּ
תִּגָּלִינָה	תִּגָּלִינָה	תִּתְגַּלִּינָה	
נִגָּלָה	נִגָּלָה	נִתְגַּלָּה	נִשְׁתַּחֲוֶה
יִגָּל		יִתְגַּל	יִשְׁתַּחֲוֶה
הִגָּלָה (הִגָּלָה)		הִתְגַּלָּה	
הִגָּלִי		הִתְגַּלִּי	הִשְׁתַּחֲוִי
הִגָּלוּ		הִתְגַּלוּ	הִשְׁתַּחֲווּ
הִגָּלִינָה		הִתְגַּלִּינָה	
מִגָּלָה		מִתְגַּלָּה	מִשְׁתַּחֲוֶה
	מִגָּלָה		

248 Par. XVII. לָהּ & פִּי.

	Kal.	Hiphil.
Praet.	יָרָה	הוֹרָה
3 f.	יָרְתָה	הוֹרְתָה
2 m.	יָרִיתְ	הוֹרִיתְ
2 f.	יָרִיתְ	הוֹרִיתְ
1	יָרִיתִי	הוֹרִיתִי
3 (plur.)	יָרוּ	הוֹרוּ
2 m.	יָרִיתֶם	הוֹרִיתֶם
2 f.	יָרִיתֶן	הוֹרִיתֶן
1	יָרִינוּ	הוֹרִינוּ
Inf. abs.	יָרָה	
const.	יָרוּת	הוֹרֵת
Fut.	יִירָה	יוֹרָה
3 f.	תִּירָה	תוֹרָה
2 m.	תִּירָה	תוֹרָה
2 f.	תִּירִי	תוֹרִי
1	אִירָה	אוֹרָה
3 (plur.)	יִירוּ	יורו
3 f.	תִּירֶינָה	תוֹרֶינָה
2 m.	תִּירוּ	תורו
2 f.	תִּירֶינָה	תוֹרֶינָה
1	נִירָה	נוֹרָה
Fut. apoc.		יור
Imp.	יָרָה	הוֹרָה
2 f.	יָרִי	הוֹרִי
2 m. (plur.)	יָרוּ	הוֹרוּ
2 f.	יָרִינָה	הוֹרִינָה
Part. act.	יֹרֵה	מוֹרֵה
pass.	יָרוּי	

Par. XVIII. Verbs לָא & פָּן.

	Kal.	Niphal.	Hiphil.
	נָשָׂא	נִשָּׂא	הִשָּׂא*
	נִשָּׂאָה	נִשָּׂאָה	הִשָּׂאָה
	(as לָא)	נִשָּׂאת	הִשָּׂאת
		נִשָּׂאת	הִשָּׂאת
		נִשָּׂאתִי	הִשָּׂאתִי
		נִשָּׂאוּ	הִשָּׂאוּ
		נִשָּׂאתֶם	הִשָּׂאתֶם
		נִשָּׂאתֶן	הִשָּׂאתֶן
		נִשָּׂאוּ	הִשָּׂאוּ
	נִשָּׂא	הִנָּשָׂא	הִשָּׂא
	שָׂאת		הִשָּׂא
	יִשָּׂא	יִנָּשָׂא	יִשָּׂא
	תִּשָּׂא	(as לָא)	
	תִּשָּׂא		
	תִּשָּׂאִי		
	אִשָּׂא		
	יִשָּׂאוּ	יִנָּשָׂאוּ	יִשָּׂאוּ
	תִּשָּׂאנָה		
	תִּשָּׂאוּ		תִּשָּׂאוּ
	תִּשָּׂאנָה		
	נָשָׂא		
	שָׂא		
	שָׂאִי		
	שָׂאוּ		
	שָׂאנָה		
	נָשָׂא	* From נָשָׂא, not נִשָּׂא.	
	נִשָּׂא		

Par. XIX. לָהּ & פָּה.

	Kal.	Hiphil.
Praet.	נָטָה	הִנָּח
3 f.	נָטְתָה	הִנָּחְתָּה
2 m.	(as לָהּ)	הִנָּחִיתָ
2 f.		הִנָּחִיתְּ
1		הִנָּחִיתִי
3 (plur.)		הִנָּחוּ
2 m.		הִנָּחִיתֶם
2 f.		הִנָּחִיתֶן
1		הִנָּחִינוּ
Inf. abs.	נָטָה	
const.	נֹטֶה	הֹנֵחַ
Fut.	יָנִיחַ	יָנִיחַ
3 f.	תִּנָּח	תִּנָּח
2 m.	תִּנָּח	תִּנָּח
2 f.	תִּנָּחִי	תִּנָּחִי
1	אִנָּח	אִנָּח
3 (plur.)	יִנָּחוּ	יִנָּחוּ
3 f.	תִּנָּחֶנָּה	תִּנָּחֶנָּה
2 m.	תִּנָּחוּ	תִּנָּחוּ
2 f.	תִּנָּחֶנָּה	תִּנָּחֶנָּה
1	נָטָה	נָטָה
Fut. apoc.	יָנִיחַ	יָנִיחַ
Imp.	נָטָה (הֵט)	הִנָּח
2 f.	(as לָהּ)	הִנָּחִי
2 m. (plur.)		הִנָּחוּ
2 f.		הִנָּחֶנָּה
Part. act.	נוֹטֶה	מִנָּח
pass.	נֹטֶה	

Par. XX. Verb בָּא. 249

	Kal.	Hiphil.	Hophal.
	בָּא	הִבִּיא	הִיבָא
	בָּאָה	הִבִּיאוּהָ	הִבָּאתָ
	בָּאתָ	הִבָּאתָ	הִבָּאתָה
	בָּאתָ		
	בָּאתִי	הִבָּאתִי	
	בָּאוּ (בָּאוּ)	הִבִּיאוּ	הִיבָאוּ
	בָּאתֶם	הִבָּאתֶם	
	
	בָּאוּ	הִבִּיאוּ	
	בָּא		
	בָּא (בָּא)	הִבִּיא	
	יָבֹא	יָבֹא	יִיבָא
	תָּבֹא	תָּבֹא	
	תָּבֹא	תָּבֹא	
	תָּבֹאוּ		
	אָבֹא	אָבֹא	
	יָבֹאוּ	יָבֹאוּ	יִיבָאוּ
	תָּבֹאֶנָּה	תָּבֹאֶנָּה	
	תָּבֹאוּ	תָּבֹאוּ	
	
	נָבֹא	נָבֹא	
		וְיָבֹא	
	הִבִּיא (הִבִּיא) בָּא (בָּא)		
	בָּאוּ	הִבִּיאוּ	
	בָּאוּ	הִבִּיאוּ	
	
	בָּא	מִבִּיא	מִיבָא

	Kal. Masc.	Fem.	Fem. Segh.
Verbs final Pattahh act.	קָטַל (קטלה)	קָטְלָה	קָטַלְתְּ
— — pass.	קָטוּל	קָטוּלָה	
— Tseri act.	יָשַׁן	יָשְׁנָה	יָשַׁנְתְּ
— Hholem act.	יָגַר	יָגְרָה	
" gutt. act.	זָעַק	זָעְקָה	זָעַקְתְּ
" gutt. act.	שָׁמַע	שָׁמְעָה	שָׁמַעְתְּ
עו act.	קָם	קָמָה	
לָה act.	גָּלָה (גללה)	גָּלְתָה	
	גָּלוּי	גָּלוּיָה	
	Niphal.		
regular	נִקְטַל	נִקְטְלָה	נִקְטַלְתְּ
" gutt.	נִעְמַד	נִעְמְדָה	נִעְמַדְתְּ
ע"ע	נִסָּב	נִסְבָּה	
עו	נִקְוָם	נִקְוָמָה	
	Piel.		
regular	מִקְטַל	מִקְטְלָה	מִקְטַלְתְּ
ע"ר	מִבְרָךְ	מִבְרָכָה	מִבְרָכְתְּ
לָה	מִגְלָה	מִגְלָה	
	Poel.		
ע"ע	מִסּוּבָב	מִסּוּבָּבָה	מִסּוּבָּבְתְּ
	Pual.		
regular	מִקְטָל	מִקְטְלָה	מִקְטַלְתְּ
	Hiphil.		
regular	מִקְטִיל	מִקְטִילָה	מִקְטַלְתְּ
" gutt.	מַעְמִיד	מַעְמִידָה	מַעְמִידְתְּ
ע"ע	מִסָּב	מִסְבָּה	
עו	מִקְוִים	מִקְוִיָּה	
	Hophal.		
regular	מִקְטָל	מִקְטְלָה	מִקְטַלְתְּ
	Hithpael.		
regular	מִתְקַטֵּל	מִתְקַטְלָה	מִתְקַטַּלְתְּ

Kal.			
Plur. masc.	Plur. fem.	Masc.	Fem.
קָטְלִים	קָטְלוֹת	Dec. VII. <i>b.</i>	Dec. X. XIII.
קָטוּלִים	קָטוּלוֹת	III. <i>c.</i>	X.
יִשְׁנִים	יִשְׁנוֹת	V. <i>e.</i>	XI. XIII.
יִגְרִים	יִגְרוֹת	III. <i>c.</i>	X.
זָעְקִים	זָעְקוֹת	VII.	X. XIII.
שִׁמְעִים	שִׁמְעוֹת	VII.	X. XIII.
קָמִים	קָמוֹת	I.	X.
גָּלִים	גָּלוֹת (גָּלוֹת)	IX. <i>a.</i>	X.
גָּלוּיִם	גָּלוּיוֹת	III. <i>c.</i>	X.
Niphal.			
נִקְטְלִים	נִקְטְלוֹת	II.	XI. XIII.
נִעְמָדִים	נִעְמָדוֹת	II.	XI. XIII.
נִסְבִּים	נִסְבוֹת	VIII.	X.
נִקְוָמִים	נִקְוָמוֹת	III. <i>c.</i>	X.
Piel.			
מִקְטְלִים	מִקְטְלוֹת	VII. <i>c.</i>	X. XIII.
מִבְרָכִים	מִבְרָכוֹת	VII.	X. XIII.
מִגָּלִים	מִגָּלוֹת	IX.	X.
Poel.			
מְסוּבָּבִים	מְסוּבָּבוֹת	VII. <i>b.</i>	X. XIII.
Pual.			
מִקְטָלִים	מִקְטָלוֹת	II.	XI. XIII.
Hiphil.			
מִקְטִילִים	מִקְטִילוֹת	I.	X. XIII.
מַעְמִידִים	מַעְמִידוֹת	I.	X. XIII.
מְסַבִּים	מְסַבוֹת	VIII.	X.
מְקִימִים	מְקִימוֹת	III.	X.
Hophal.			
מִקְטָלִים	מִקְטָלוֹת	II.	XI. XIII.
Hithpael.			
מִתְקַטְלִים	מִתְקַטְלוֹת	VII. <i>c.</i>	X. XIII.

Suffixes.	Sing. 1.	2. masc.	2 fem.	3 masc.	3 fem.
Kal. Praet.	קָטַלְנִי	קָטַלְךָ	קָטַלְךָ	קָטַלְהוּ } קָטַלְהוּ	קָטַלְהָ
3 f.	קָטַלְתִּנִּי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתֶּהוּ } קָטַלְתֶּהוּ	קָטַלְתֶּהָ
2 m.	קָטַלְתִּיךָ } קָטַלְתֶּיךָ	—	—	קָטַלְתֶּהוּ } קָטַלְתֶּהוּ	קָטַלְתֶּהָ
2 f.	קָטַלְתִּינִי	—	—	קָטַלְתִּיו } קָטַלְתִּיהוּ	קָטַלְתִּיהָ
1	—	קָטַלְתִּיךָ	קָטַלְתִּיךָ	קָטַלְתִּיו	קָטַלְתִּיהָ
3 (plur.)	קָטַלְוּנִי	קָטַלְוּךָ	קָטַלְוּךָ	קָטַלְוּהוּ	קָטַלְוּהָ
2 m.	קָטַלְתִּינִי	—	—	קָטַלְתִּיהוּ	קָטַלְתִּיהָ
1	—	קָטַלְנוּךָ	קָטַלְנוּךָ	קָטַלְנוּהוּ	קָטַלְנוּהָ
Inf.	קָטַלְנִי קָטַלְי (בְּדָרִי)	קָטַלְךָ } קָטַלְךָ } קָטַלְךָ	קָטַלְךָ	קָטַלְוּ (בְּעַמִּי)	קָטַלְהָ (בְּנִשְׁתִּי)
Fut.	יִקְטַלְנִי	יִקְטַלְךָ	יִקְטַלְךָ	יִקְטַלְהוּ } יִקְטַלְהוּ	יִקְטַלְהָ
3 m. with epenth. נ	יִקְטַלְנִי	יִקְטַלְךָ	—	יִקְטַלְנוּ	יִקְטַלְנָה
3 (plur.)	יִקְטַלְוּנִי (יִקְטַלְוּנִי)	יִקְטַלְוּךָ	יִקְטַלְוּךָ	יִקְטַלְוּהוּ (יִקְטַלְוּהוּ)	יִקְטַלְוּהָ
Imp.	קָטַלְנִי שְׁמַעְנִי	—	—	קָטַלְהוּ	קָטַלְהָ קָטַלְהָ
Piel	קָטַלְנִי	קָטַלְךָ	קָטַלְךָ	קָטַלְוּ	קָטַלְהָ
Hiph.fut.	יִקְטִילְנִי	יִקְטִילְךָ	יִקְטִילְךָ	יִקְטִילְהוּ	יִקְטִילְהָ

Plur. 1.	2 masc.	2 fem.	3 masc.	3 fem.
קִטְּלֵנוּ	קִטְּלֵכֶם	קִטְּלֵכֶן	קִטְּלֵם	קִטְּלֵן
קִטְּלֵתָנוּ	קִטְּלֵתֶכֶם	קִטְּלֵתֶכֶן	קִטְּלֵתֵם	קִטְּלֵתֵן
קִטְּלֵתָנוּ	—	—	קִטְּלֵתֵם	קִטְּלֵתֵן
קִטְּלֵתֵינוּ	—	—	קִטְּלֵתֵיָם	קִטְּלֵתֵיָן
—	קִטְּלֵתֵיכֶם	קִטְּלֵתֵיכֶן	קִטְּלֵתֵיָם	קִטְּלֵתֵיָן
קִטְּלוּנוּ	קִטְּלוּכֶם	קִטְּלוּכֶן	קִטְּלוּם	קִטְּלוּן
קִטְּלוּתָנוּ	—	—	קִטְּלוּתֵם	קִטְּלוּתֵן
—	קִטְּלוּתֵכֶם	קִטְּלוּתֵכֶן	קִטְּלוּתֵם	קִטְּלוּתֵן
<div> קִטְּלֵכֶם } קִטְּלֵכֶם } קִטְּלֵכֶם (חֲנֻכָּה) } </div>		<div> קִטְּלֵכֶן } קִטְּלֵכֶן } קִטְּלֵכֶן } </div>		<div> קִטְּלֵם } בְּקִעָם } (אֶחָדָם) } </div> קִטְּלֵן
יִקְטֹלֵנוּ	יִקְטֹלֵכֶם	יִקְטֹלֵכֶן	יִקְטֹלֵם } יִלְבָּשֵׁם (יִמְצָאֵם)	יִקְטֹלֵן
יִקְטֹלֵנוּ	—	—	יִקְטֹלֵם	—
יִקְטֹלוּנוּ	יִקְטֹלוּכֶם	יִקְטֹלוּכֶן	יִקְטֹלוּם	יִקְטֹלוּן
קִטְּלֵנוּ	—	—	קִטְּלֵם	—
שְׁמַעְנוּנוּ	—	—	—	—
קִטְּלֵנוּ	קִטְּלֵכֶם	קִטְּלֵכֶן	קִטְּלֵם	קִטְּלֵן
יִקְטִילֵנוּ	יִקְטִילֵכֶם	יִקְטִילֵכֶן	יִקְטִילֵם	יִקְטִילֵן

Suffixes.	Sing. 1.	2 masc.	3 masc.	Plur. masc.
Kal. Praet.	עָשִׂנִי	עָשָׂךְ	עָשָׂהוּ	עָשִׂם
3 f.	עָשִׂתָּנִי	עָשִׂתָּךְ	עָשִׂתָּהוּ	עָשִׂתָּם
2 m.	עָשִׂיתָּנִי } עָשִׂיתָּךְ }	—	עָשִׂיתָּהוּ } עָשִׂיתָּךְ }	עָשִׂיתָּם
1	—	עָשִׂיתָּיְךָ	עָשִׂיתָּיו } עָשִׂיתָּהוּ }	עָשִׂיתָּם
3 (plur.)	עָשִׂוֹנִי	עָשִׂוְךָ	עָשִׂוְהוּ	עָשִׂוּם
Inf.	עֲשֵׂהוּ	עֲשֵׂתְךָ	עֲשֵׂהוּ } עֲשֵׂהוּ }	עֲשֵׂתָם
Fut. 3 m.	יַעֲשֵׂנִי	יַעֲשֶׂךְ	יַעֲשֶׂהוּ } יַעֲשֵׂהוּ }	יַעֲשֵׂם
3 m. with epenth. נ	יַעֲשֵׂנִי }	יַעֲשֶׂךְ }	יַעֲשֵׂנִי }	—
1	—	אֶעֱשֶׂךָ	אֶעֱשֵׂהוּ	אֶעֱשֵׂם
3 m. (plur.)	יַעֲשִׂוֹנִי	יַעֲשִׂוְךָ	יַעֲשִׂוְהוּ	יַעֲשִׂוּם
Imp. m.	עֲנֵנִי	—	עֲנֵהוּ	עֲנֵם
Piel. Praet. 3 m.	צָרָנִי	צָרָךְ	צָרָהוּ	צָרָם
Fut. 3 m.	יַצְרֵנִי	יַצְרֶךְ	יַצְרֶהוּ	יַצְרֵם
3 m. with epenth. נ	יַצְרֵנִי }	יַצְרֶךְ }	יַצְרֵנִי }	—
Hiph. Praet.	הִפְּנִי	הִפְּךָ	הִפְּהוּ	הִפְּם
Fut. with epenth. נ	יִפְּנִי }	יִפְּךָ }	יִפְּנוּ }	—

No. I. Noun masc. ending with a consonant.

Abs. (sing.)	סוס <i>a horse.</i>	(plur.)	סוסים <i>horses.</i>
Suff. 1	סוסי <i>my horse.</i>		סוסי <i>my horses.</i>
2 m.	סוסך <i>thy</i> —		סוסיך <i>thy</i> —
2 f.	סוסך <i>thy</i> —		סוסיך <i>thy</i> —
3 m.	סוסו <i>his</i> —		סוסיו <i>his</i> —
3 f.	סוסה <i>her</i> —		סוסייה <i>her</i> —
1 (plur.)	סוּסֵנוּ <i>our</i> —		סוּסֵינוּ <i>our</i> —
2 m.	סוסכם <i>your</i> —		סוּסֵיכֶם <i>your</i> —
2 f.	סוסכן <i>your</i> —		סוּסֵיכֶן <i>your</i> —
3 m.	סוסם <i>their</i> —		סוּסֵיהֶם <i>their</i> —
3 f.	סוסן <i>their</i> —		סוּסֵיהֶן <i>their</i> —

No. II. Noun masc. ending with a Quiescent.

Abs. (sing.)	אב <i>father.</i>	Abs. (sing.)	אב <i>father.</i>
Suff. (sing.)	אבי <i>my father.</i>	Suff. (pl.)	אבֵינוּ <i>our father.</i>
2 m.	אביך <i>thy</i> —	2 m.	אביכם <i>your</i> —
2 f.	אביך <i>thy</i> —	2 f.	אביכן <i>your</i> —
3 m.	אביו, אביהו <i>his</i> —	3 m.	אביהם <i>their</i> —
3 f.	אביה <i>her</i> —	3 f.	אביהן <i>their</i> —

No. III. Noun feminine.

Abs. (sing.)	תורה <i>a law.</i>	(plur.)	תורות <i>laws.</i>
Suff. 1	תורתי <i>my law,</i>		תורותי <i>my laws.</i>
2 m.	תורתך <i>thy</i> —		תורתֶיךָ <i>thy</i> —
2 f.	תורתך <i>thy</i> —		תורתֶיךָ <i>thy</i> —
3 m.	תורתו <i>his</i> —		תורתיו <i>his</i> —
3 f.	תורתה <i>her</i> —		תורתֶיהָ <i>her</i> —
1 (plur.)	תורתנו <i>our</i> —		תורתֵינוּ <i>our</i> —
2 m.	תורתכם <i>your</i> —		תורתֵיכֶם <i>your</i> —
2 f.	תורתכן <i>your</i> —		תורתֵיכֶן <i>your</i> —
3 m.	תורתם <i>their</i> —		תורתֵיהֶם <i>their</i> —
3 f.	תורתֶהֶן <i>their</i> —		תורתֵיהֶן <i>their</i> —

Sing. abs.	Const.	Light suff.	Grave suff.
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DEC. I. SINGULAR. § 345.

(a)	סוּם	סוּם	סוּמִי	סוּסְכֶם
(b)	גְּבוּר	גְּבוּר	גְּבוּרִי	גְּבוּרְכֶם
(c)	שְׁפוּט	שְׁפוּט	שְׁפוּטִי	שְׁפוּטְכֶם
(d)	אֱלוֹהֶה	אֱלוֹהֶה	אֱלוֹהִי	אֱלוֹהֶיכֶם

DEC. II. SINGULAR. § 347.

(a)	דָּם	דָּם	דָּמִי	דָּמְכֶם (once)
(b)	פוֹכֵב	פוֹכֵב	פוֹכְבִּי	פוֹכְבְּכֶם
(c)	פוֹבֵעַ	פוֹבֵעַ	פוֹבְעִי	פוֹבְעְכֶם
(d)	שֹׁד	שֹׁד	שֹׁדִי	שֹׁדְכֶם

DEC. III. SINGULAR. § 350.

(a)	פָּקִיד	פָּקִיד	פָּקִידִי	פָּקִידְכֶם
(b)	מְלִיץ	מְלִיץ	מְלִיצִי	מְלִיצְכֶם
(c)	קָטוּל	קָטוּל	קָטוּלִי	קָטוּלְכֶם
(d)	זָכְרוֹן	זָכְרוֹן	זָכְרוֹנִי	זָכְרוֹנְכֶם
(e)	חֲזִיוֹן (עֲצָבוֹן)	חֲזִיוֹן	חֲזִיוֹנִי	חֲזִיוֹנְכֶם
(f)	מָנוֹס	מָנוֹס	מָנוּסִי	מָנוּסְכֶם
(g)	אָבוֹס	אָבוֹס	אָבוּסִי	אָבוּסְכֶם
(h)	גָּדוּל	גָּדֹל		

DEC. IV. SINGULAR. § 353.

(a)	דָּבָר	דָּבָר	דָּבָרִי	דָּבָרְכֶם
(b)	לֵבָב	לֵבָב	לֵבְבִי	לֵבְבְכֶם
(c)	חֶכֶם	חֶכֶם	חֶכְמִי	חֶכְמְכֶם
(d)	שַׁעַר	שַׁעַר	שַׁעְרִי	שַׁעְרְכֶם
(e)	עֵמֶק	עֵמֶק	עֵמְקִי	עֵמְקְכֶם
(f)	פְּנֵה	פְּנֵה	פְּנֵפִי	פְּנֵפְכֶם
(g)	צָבָא			

Plural abs.	Light suff.	Const.	Grave suff.
DEC. I. PLURAL.			
סוֹסִים	סוֹסִי	סוֹסִי	סוֹסִיכֶם
גְּבוּרִים	גְּבוּרִי	גְּבוּרִי	גְּבוּרִיכֶם
שְׁפוּטִים	שְׁפוּטִי	שְׁפוּטִי	שְׁפוּטִיכֶם
אֱלֹהִים	אֱלֹהִי	אֱלֹהִי	אֱלֹהִיכֶם

DEC. II. PLURAL.

דְּמִים	דְּמִי	דְּמִי	דְּמִיכֶם
פּוֹכְבִּים	פּוֹכְבִּי	פּוֹכְבִּי	פּוֹכְבִּיכֶם
פּוֹבְעִים	פּוֹבְעִי	פּוֹבְעִי	פּוֹבְעִיכֶם
שָׂדִים	שָׂדִי	שָׂדִי	שָׂדִיכֶם

DEC. III. PLURAL.

פְּקִידִים	פְּקִידִי	פְּקִידִי	פְּקִידִיכֶם
מְלִיצִים	מְלִיצִי	מְלִיצִי	מְלִיצִיכֶם
קְטוּלִים	קְטוּלִי	קְטוּלִי	קְטוּלִיכֶם
זְכָרוֹנִים	זְכָרוֹנִי	זְכָרוֹנִי	זְכָרוֹנִיכֶם
חֲזִיוֹנוֹת (חֲשִׁבּוֹנוֹת)	(as Dec. X.)		
מְנוּסִים	מְנוּסִי	מְנוּסִי	מְנוּסִיכֶם
אֲבוּסִים	אֲבוּסִי	אֲבוּסִי	אֲבוּסִיכֶם

DEC. IV. PLURAL.

דְּבָרִים	דְּבָרִי	דְּבָרִי	דְּבָרִיכֶם
לִבָּבִים	לִבָּבִי	לִבָּבִי	לִבָּבִיכֶם
חֲכָמִים	חֲכָמִי	חֲכָמִי	חֲכָמִיכֶם
שְׁעָרִים	שְׁעָרִי	שְׁעָרִי	שְׁעָרִיכֶם
עֲמָקִים	עֲמָקִי	עֲמָקִי	עֲמָקִיכֶם
כְּנָפִים	כְּנָפִי	כְּנָפִי	כְּנָפִיכֶם
צְבָאוֹת	צְבָאוֹת		(צְבָאוֹתֶם)

	Sing. abs.	Const.	Light suff.	Grave suff.
(h)	עֶשֶׂן	עֶשֶׂן (עֶשֶׂן)		
(i)	צֶלַע	צֶלַע (צֶלַע)	צֶלַע	

DEC. V. SINGULAR. § 356.

(a)	זָקֵן	זָקֵן	זָקֵנִי	זָקֵנְכֶם
(b)	חָצֵר	חָצֵר	חָצֵרִי	חָצֵרְכֶם
(c)	פָּתָה	פָּתָה	פָּתָפִי	פָּתָפְכֶם
(d)	כָּבֵד	כָּבֵד (כָּבֵד)	כָּבֵדִי	כָּבֵדְכֶם

DEC. VI. SINGULAR. A class. § 359.

(a)	מֶלֶךְ (מֶלֶךְ)	מֶלֶךְ	מֶלְכִי	מֶלְכְּכֶם
(b)	נֶעַר	נֶעַר	נֶעַרִי	נֶעַרְכֶם
(c)	זֶרַע	זֶרַע (זֶרַע)	זֶרְעִי	זֶרְעֶכֶם

E class.

(d)	סֶפֶר	סֶפֶר	סֶפְרִי	סֶפְרְכֶם
(e)	קָבֵר	קָבֵר	קָבְרִי	קָבְרְכֶם
(f)	חֶלֶק	חֶלֶק	חֶלְקִי	חֶלְקְכֶם
(g)	חֶלֶד	חֶלֶד	חֶלְדִּי	חֶלְדְּכֶם
(h)	נֶצַח	נֶצַח	נֶצְחִי	נֶצְחְכֶם

O class.

(i)	בָּקָר	בָּקָר	בָּקָרִי	בָּקָרְכֶם
(j)	קָמָץ	קָמָץ	קָמָצִי	קָמָצְכֶם
(k)	פָּעַל	פָּעַל	פָּעַלִי (פָּעַלִי)	פָּעַלְכֶם
(l)	קָדָשׁ	קָדָשׁ	קָדָשִׁי	קָדָשְׁכֶם

Plural abs.	Light suff.	Const.	Grave suff.
עֲשָׂנִים	עֲשָׁנִי	עֲשָׁנִי	עֲשָׂנִיכֶם
צִלְעִים	צִלְעִי	צִלְעִי	צִלְעִיכֶם

DEC. V. PLURAL.

זִקְנִים	זִקְנִי	זִקְנִי	זִקְנִיכֶם
חֲצִרִים	חֲצִרִי	חֲצִרִי	חֲצִרִיכֶם
כְּתָפוֹת	(as Dec. XI.)		
כַּבָּדִים	כַּבָּדִי	כַּבָּדִי	כַּבָּדִיכֶם

DEC. VI. PLURAL. *A* class.

מַלְכִים	מַלְכִי	מַלְכִי	מַלְכִיכֶם
נַעֲרִים	נַעֲרִי	נַעֲרִי	נַעֲרִיכֶם
זִרְעִים	זִרְעִי	זִרְעִי	זִרְעִיכֶם

E class.

סַפְּרִים	סַפְּרִי	סַפְּרִי	סַפְּרִיכֶם
קַבְּרִים	קַבְּרִי	קַבְּרִי	קַבְּרִיכֶם
חֲלָקִים	חֲלָקִי (חֲקָרִי)	חֲלָקִי	חֲלָקִיכֶם
חֲלָדִים	חֲלָדִי	חֲלָדִי	חֲלָדִיכֶם
נַצְחִים	נַצְחִי	נַצְחִי	נַצְחִיכֶם

O class.

בַּקְּרִים	בַּקְּרִי	בַּקְּרִי	בַּקְּרִיכֶם
קַמְצִים	קַמְצִי	קַמְצִי	קַמְצִיכֶם
פַּעֲלִים	פַּעֲלִי	פַּעֲלִי	פַּעֲלִיכֶם
קַדְשִׁים	קַדְשִׁי	קַדְשִׁי	קַדְשִׁיכֶם

Segholates of roots ע"ו and ע"י.

(m)	מֵוֹת, const.	מֵוֹת	(p)	עֵיר, const.	עֵיר, plur.	עֵירִים
(n)	תֵּוֹד — תֵּוֹד	תֵּוֹד	(q)	דֵּוֹד — דֵּוֹד	דֵּוֹד	דֵּוֹדִים
(o)	חֵיל — חֵיל	חֵיל	(r)	שׁוֹר — שׁוֹר	שׁוֹר	שׁוֹרִים

Segholates of roots ל"ה.

(s)	פְּרִי (פָּרִי), const.	פְּרִי	(t)	חֲצִי (חָצִי), const.	חֲצִי	חֲצִיִּם
	suff. פְּרִיָּה, פְּרִיָּה	פְּרִיָּה		suff. חֲצִיָּה, חֲצִיָּה	חֲצִיָּה	חֲצִיָּהִם

DEC. VII. SINGULAR. § 371.

	Sing. abs.	Const.	Light suff.	Grave suff.
(a)	שֵׁם	שֵׁם (שֵׁם)	שְׁמִי	שְׁמֵכֶם
(b)	אוֹיֵב	אוֹיֵב	אוֹיְבִי	אוֹיְבֵכֶם
(c)	מִקְטָל	מִקְטָל	מִקְטָלִי	מִקְטָלְכֶם
(d)	מִזְבֵּחַ	מִזְבֵּחַ	מִזְבְּחִי	מִזְבְּחֵכֶם
(e)	מִקֵּל	מִקֵּל	מִקְלִי	מִקְלֵכֶם
(f)	מִפְתָּח	מִפְתָּח	—	—
(g)	עֵץ	עֵץ	עֵצִי	עֵצְכֶם
(h)	אֶשְׁכֵּל	—	—	—

DEC. VIII. SINGULAR. § 374.

(a)	יָם	יָם (יָם)	יָמִי	יָמֵכֶם
(b)	אֶף	אֶף	אֶפִי	אֶפְכֶם
(c)	מֶדַּ	מֶדַּ	מֶדִי	מֶדְכֶם
(d)	לֵב	לֵב (לֵב-)	לִבִי	לִבְכֶם
(e)	חֵק	חֵק (חֵק-)	חֵקִי	חֵקְכֶם
(f)	עֵז	עֵז (עֵז-)	עֵזִי (עֵזִי)	עֵזְכֶם
(g)	גִּמְלָה	—	—	—
(h)	מִגֵּן	מִגֵּן	מִגְנִי	מִגְנֵכֶם
(i)	חַי	חַי	—	—

DEC. IX. SINGULAR. § 377.

(a)	חֹזֶה	חֹזֶה	חֹזִי	חֹזְכֶם
(b)	שָׂדֶה	שָׂדֶה	שָׂדִי	שָׂדְכֶם

Segholates of לה continued.

(u) חָלִי (חָלִי), const. חָלִי (v) גָּדִי, plur. גָּדִים
suff. חָלִי, plur. חָלִים (w) צָבִי, — צָבִים

Inf. Segholates.

(x) דָּבַשׁ, const. דָּבַשׁ, suff. דָּבַשׁוּ (z) בָּאָר — בָּאָר, plur. בָּאָרוֹת
(y) שָׁכַם — שָׁכַם — שָׁכְמוּ (aa) קָטַל (bb) פָּעַם, plur. פָּעָמוֹת

DEC. VII. PLURAL.

Plural abs.	Light suff.	Const.	Grave suff.
שְׁמוֹת	שְׁמוֹתִי	שְׁמוֹת	שְׁמוֹתֵיכֶם
אוֹיְבוֹם	אוֹיְבִי	אוֹיְבִי	אוֹיְבֵיכֶם
מִקְטָלִים	מִקְטָלִי	מִקְטָלִי	מִקְטָלֵיכֶם
מִזְבְּחוֹת	מִזְבְּחוֹתִי	מִזְבְּחוֹת	מִזְבְּחוֹתֵיכֶם
מִקְלוֹת	(as Dec. XIII).		
מִפְתָּחִים			
עֲצִים	עֲצִי	עֲצִי	עֲצֵיכֶם
אֲשָׁפְלוֹת			אֲשָׁפְלוֹתֵיכֶם

DEC. VIII. PLURAL.

יָמִים	יָמִי	יָמִי	יָמֵיכֶם
אִפִּים	אִפִּי	אִפִּי	אִפֵּיכֶם
מַדִּים	מַדִּי	מַדִּי	מַדֵּיכֶם
לְבוֹת	לְבוֹתִי	לְבוֹת	לְבוֹתֵיכֶם
חֲקִים	חֲקִי	חֲקִי	חֲקֵיכֶם
גִּמְלִים	גִּמְלִי	גִּמְלִי	גִּמְלֵיכֶם
מַגְנִים	מַגְנִי	מַגְנִי	מַגְנֵיכֶם
חַיִּים	חַיִּי	חַיִּי	חַיֵּיכֶם

DEC. IX. PLURAL.

חֲזִים	חֲזִי	חֲזִי	חֲזֵיכֶם
שָׁדִים	שָׁדִי	שָׁדִי	שָׁדֵיכֶם

Sing. abs.	Const.	Light suff.	Grave suff.
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DEC. X. SINGULAR. § 380.

(a)	תּוֹרָה	תּוֹרַת	תּוֹרָתִי	תּוֹרַתְכֶם
(b)	בְּתוּלָה	בְּתוּלַת	בְּתוּלָתִי	בְּתוּלַתְכֶם

DEC. XI. SINGULAR. § 383.

(a)	שָׁנָה	שָׁנַת	שָׁנָתִי	שָׁנַתְכֶם
(b)	שָׁנָה	שָׁנַת	שָׁנָתִי	שָׁנַתְכֶם
(c)	צִדְקָה	צִדְקַת	צִדְקָתִי	צִדְקַתְכֶם
(d)	חֲטָאָה	חֲטָאָת	חֲטָאָתִי	חֲטָאָתְכֶם
(e)	עֲגָלָה	עֲגָלַת	עֲגָלָתִי	עֲגָלַתְכֶם
(f)	מַמְלָכָה	מַמְלַכַת	מַמְלַכָּתִי (etc.)	as Dec. XIII.
(g)	מִשְׁפָּחָה	מִשְׁפַּחַת	מִשְׁפַּחָּתִי (etc.)	as Dec. XIII.

DEC. XII. SINGULAR. § 387.

(a)	מַלְכָּה	מַלְכַת	מַלְכָּתִי	מַלְכַתְכֶם
(b)	שְׂמֵלָה	שְׂמֵלַת	שְׂמֵלָתִי	שְׂמֵלַתְכֶם
(c)	חֲרָפָה	חֲרָפַת	חֲרָפָתִי	חֲרָפַתְכֶם
(d)	חֲרָבָה	חֲרָבַת	חֲרָבָתִי	חֲרָבַתְכֶם
(e)	נַעֲרָה	נַעֲרַת	נַעֲרָתִי	נַעֲרַתְכֶם

DEC. XIII. SINGULAR. § 390.

(a)	מִסְגֵּרָת	מִסְגֵּרַת	מִסְגֵּרָתִי	מִסְגֵּרַתְכֶם
(b)	גְּבִירָת	גְּבִירַת	גְּבִירָתִי	גְּבִירַתְךָ
(c)		אִשָּׁת	אִשָּׁתִי	אִשָּׁתְךָ (אִשְׁתְּךָ)
(d)	כְּתִנַּת (כְּתִנָּה)	כְּתִנַּת	כְּתִנַּתִּי	כְּתִנַּתְךָ
(e)	נַחֲשֵׁת	נַחֲשֵׁת	נַחֲשֵׁתִי	נַחֲשֵׁתְךָ
(f)		לִכְת	לִכְתִּי	לִכְתְּךָ
(g)		שִׁבַּת	שִׁבַּתִּי	שִׁבַּתְךָ
(h)		קָחַת	קָחַתִּי	קָחַתְךָ

Sing. abs.	Const.	Light suff.	Grave suff.
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DEC. X. PLURAL.

תּוֹרוֹת	תּוֹרוֹת	תּוֹרוֹתַי	תּוֹרוֹתֵיכֶם
בְּתוּלוֹת	בְּתוּלוֹת	בְּתוּלוֹתַי	בְּתוּלוֹתֵיכֶם

DEC. XI. PLURAL.

שְׁנוֹת	שְׁנוֹת	שְׁנוֹתַי	שְׁנוֹתֵיכֶם
שְׁנוֹת	שְׁנוֹת	שְׁנוֹתַי	שְׁנוֹתֵיכֶם
צְדָקוֹת	צְדָקוֹת	צְדָקוֹתַי	צְדָקוֹתֵיכֶם
חֲטָאוֹת	חֲטָאוֹת	חֲטָאוֹתַי	חֲטָאוֹתֵיכֶם
עֲגָלוֹת	עֲגָלוֹת	עֲגָלוֹתַי	עֲגָלוֹתֵיכֶם

DEC. XII. PLURAL.

מַלְכוֹת	מַלְכוֹת	מַלְכוֹתַי	מַלְכוֹתֵיכֶם
שְׁמָלוֹת	שְׁמָלוֹת	שְׁמָלוֹתַי	שְׁמָלוֹתֵיכֶם
חֲרָפוֹת	חֲרָפוֹת	חֲרָפוֹתַי	חֲרָפוֹתֵיכֶם
חֲרָבוֹת	חֲרָבוֹת	חֲרָבוֹתַי	חֲרָבוֹתֵיכֶם
נִעְרוֹת	נִעְרוֹת	נִעְרוֹתַי	נִעְרוֹתֵיכֶם

DEC. XIII. PLURAL.

מִסְגְּרוֹת	מִסְגְּרוֹת	מִסְגְּרוֹתַי	מִסְגְּרוֹתֵיכֶם
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כְּתָנוֹת	כְּתָנוֹת	כְּתָנוֹתַי	כְּתָנוֹתֵיכֶם
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Sing. abs.	Dual abs.	Const.	Sing. abs.	Dual abs.	Const.
I.			צֶהָר	צֶהָרִים	
יוֹם	יוֹמִים		עֵין	עֵינִים	עֵינֵי
רְפוּת	רְפוּתִים		לָחִי	לָחַיִם	
II.			VII.		
יָד	יָדַיִם	יָדַי		מַאֲזְנִים	מַאֲזְנֵי
	מְלַקְחִים		VIII.		
III.			כַּף	כַּפַּיִם	כַּפֵּי
שָׁבוּעַ	שָׁבָעִים		שֵׁן	שָׁנַיִם	שָׁנֵי
IV.			X.		
כַּנָּף	כַּנְפָּיִם	כַּנְפֵּי	אִמָּה	אִמָּתַיִם	
	חֲלָצִים	חֲלָצֵי	XI.		
V.			שִׁפָּה	שִׁפּוֹתַיִם	שִׁפּוֹתַי
עֵקֶב	עֵקֶבַיִם	עֵקֶבִי	פֶּאֶה	פֶּאֶתַיִם	פֶּאֶתַי
VI.			XII.		
<i>A</i> רֶגֶל	רֶגְלָיִם	רֶגְלֵי	יֶרְכָה	יֶרְכָתַיִם	יֶרְכָתַי
<i>E</i> בֶּרֶךְ	בֶּרֶכָיִם	בֶּרֶכֵי	רֶקֶמָה	רֶקֶמָתַיִם	
<i>O</i>	מַתְנִים	מַתְנֵי	XIII.		
נֶעֱלַ	נֶעֱלָיִם	נֶעֱלֵי	נַחֲשֶׁת	נַחֲשֶׁתַיִם	

(A) *Cardinals etc. from 1 to 10.*

No.	Signs.	Masc. abs.	Const.	Fem. abs.	Const.	Ordinals.
1	א	אֶחָד (חַד)	אֶחָד	אֶחָת	אֶחָת	
2	ב	שְׁנַיִם	שְׁנַי	שְׁתֵּי	שְׁתֵּי	שְׁנִי
3	ג	שְׁלֹשָׁה	שְׁלֹשֶׁת	שְׁלֹשׁ	שְׁלֹשׁ	שְׁלִישִׁי
4	ד	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע	רְבִיעִי
5	ה	חֲמִשָּׁה	חֲמִשֶּׁת	חֲמֵשׁ	חֲמֵשׁ (חֲמִישִׁי)	חֲמִשִּׁי
6	ו	שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ	שִׁשִּׁי
7	ז	שִׁבְעָה	שִׁבַּעַת	שִׁבַּע	שִׁבַּע	שִׁבְעִי
8	ח	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמִינִי
9	ט	תְּשַׁעָה	תְּשַׁעַת	תְּשַׁע	תְּשַׁע	תְּשִׁיעִי
10	י	עֶשְׂרָה	עֶשְׂרֶת	עֶשֶׂר	עֶשֶׂר	עֶשְׂרִי

(B) *Cardinals from 11 to 19.*

		Masculine.	Feminine.
11	יא	אֶחָד עָשָׂר	אֶחָת עֶשְׂרֵה
		עֶשְׂתֵּי עָשָׂר	עֶשְׂתֵּי עֶשְׂרֵה
12	יב	שְׁנַיִם עָשָׂר	שְׁתֵּי עֶשְׂרֵה
		etc.	

(C) *Cardinals from 20 to 90.*

20	כ	עֶשְׂרִים	40	מ	אַרְבָּעִים
30	ל	שְׁלֹשִׁים	50	נ	חֲמִשִּׁים
					etc.

(D) *Hundreds.*

100	ק	מֵאָה	300	ש	שְׁלֹשׁ מֵאוֹת
200	ר	מֵאֵתַיִם	400	ת	אַרְבַּע מֵאוֹת
					etc.

(E) *Thousands.*

1,000	א	אַלֶּפֶּה	3,000	ג	שְׁלֹשַׁת אֲלָפִים
2,000	ב	אַלְפַיִם	4,000	ד	אַרְבַּעַת אֲלָפִים
					etc.

	Verb Reg.	פ' Gutt.	ע' Gutt.	ל' Gutt.	פ"א	פ" I.
KAL.						
PRAET. 3 m.	קָטַל	עָמַד	זָעַק	שָׁמַע	אָכַל	יָשַׁב
3 f.	קָטְלָה	עָמְדָה	זָעְקָה	שָׁמְעָה	אָכְלָה	יָשְׁבָה
2 m.	קָטַלְתָּ	עָמַדְתָּ	זָעַקְתָּ	שָׁמַעְתָּ	אָכַלְתָּ	יָשַׁבְתָּ
3 (pl.)	קָטְלוּ	עָמְדוּ	זָעְקוּ	שָׁמְעוּ	אָכְלוּ	יָשְׁבוּ
2 m.	קָטַלְתָּם	עָמַדְתָּם	זָעַקְתָּם	שָׁמַעְתָּם	אָכַלְתָּם	יָשַׁבְתָּם
INE. abs.	קָטוּל	עָמוּד	זָעוּק	שָׁמוֹעַ	אָכוּל	יָשׁוּב
const.	קָטֹל	עָמֹד	זָעֵק	שָׁמַעַ	אָכֹל	יָשֻׁבַּת
FUT. 3 m.	יִקְטֹל	יַעֲמֹד	יִזְעַק	יִשְׁמַע	יֹאכַל	יֵשֵׁב
2 m.	תִּקְטֹל	תַּעֲמֹד	תִּזְעַק	תִּשְׁמַע	תֹּאכַל	תֵּשֵׁב
3 (pl.)	יִקְטְלוּ	יַעֲמְדוּ	יִזְעְקוּ	יִשְׁמְעוּ	יֹאכְלוּ	יֵשְׁבוּ
3 f.	תִּקְטְלֶנָּה	תַּעֲמִידֶנָּה	תִּזְעַקְנָה	תִּשְׁמַעְנָה	תֹּאכֲלֶנָּה	תֵּשְׁבֶנָּה
IMP. 2-m.	קָטֹל	עָמוּד	זָעֵק	שָׁמַעַ	אָכֹל	יָשׁוּב
2 f.	קָטְלִי	עָמְדִי	זָעְקִי	שָׁמְעִי	אָכְלִי	יָשְׁבִי
PART. act.	קוֹטֵל	עוֹמֵד	זוֹעֵק	שׁוֹמֵעַ	אוֹכֵל	יוֹשֵׁב
pass.	קָטוּל	עָמוּד	זָעוּק	שָׁמוֹעַ	אָכוּל	יָשׁוּב

NIPHAL.

PRAET. 3 m.	נִקְטַל	נִעְמַד	נִזְעַק	נִשְׁמַע	נִאָכַל	נִיָּשַׁב
2 m.	נִקְטַלְתָּ	נִעְמַדְתָּ	נִזְעַקְתָּ	נִשְׁמַעְתָּ	נִאָכַלְתָּ	נִיָּשַׁבְתָּ
INF.	הִקְטֹל	הִעֲמֹד	הִזְעַק	הִשְׁמַעַ	הִאָכַל	הִיָּשֵׁב
FUT.	יִקְטֹל	יַעֲמֹד	יִזְעַק	יִשְׁמַע	יֹאכַל	יֵשֵׁב
IMP.	הִקְטֹל	הִעֲמֹד	הִזְעַק	הִשְׁמַעַ	הִאָכַל	הִיָּשֻׁבַּת
PART.	נִקְטָל	נִעְמָל	נִזְעָק	נִשְׁמָע	נִאָכָל	נִיָּשֻׁבַּת

Verb Reg.	ב" Gutt.	ג" Gutt.	ד" Gutt.	ה" I.	ו" I.
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PIEL.

PRAET.	קָטַל	עָמַד	בָּרַךְ	שָׁמַע	אָכַל	יָשַׁב
INF.	קָטַל	עָמַד	בָּרַךְ	שָׁמַע	אָכַל	יָשַׁב
FUT.	יִקְטֹל	יַעֲמִיד	יִבָּרֵךְ	יִשְׁמַע	יֵאָכַל	יֵיֻשַׁב
PART.	מִקְטָל	מַעֲמִיד	מִבָּרֵךְ	מִשְׁמַע	מֵאָכַל	מֵיֻשַׁב

(Imp. שָׁמַע)

PUAL.

PRAET.	קָטַל	עָמַד	בָּרַךְ	שָׁמַע	אָכַל	יָשַׁב
INF.	קָטַל	עָמַד	בָּרַךְ	שָׁמַע	אָכַל	יָשַׁב
FUT.	יִקְטֹל	יַעֲמִיד	יִבָּרֵךְ	יִשְׁמַע	יֵאָכַל	יֵיֻשַׁב
PART.	מִקְטָל	מַעֲמִיד	מִבָּרֵךְ	מִשְׁמַע	מֵאָכַל	מֵיֻשַׁב

(Imp. wanting.)

HIPHIL.

PRAET.	הִקְטִיל	הִעֲמִיד	הִזְעִיק	הִשְׁמִיעַ	הֵאָכִיל	הֵיֻשַׁב
2 m.	הִקְטַלְתָּ	הִעֲמַדְתָּ	הִזְעַקְתָּ	הִשְׁמַעְתָּ	הֵאָכַלְתָּ	הֵיֻשַׁבְתָּ
INF.	הִקְטִיל	הִעֲמִיד	הִזְעִיק	הִשְׁמִיעַ	הֵאָכִיל	הֵיֻשַׁב
FUT.	יִקְטִיל	יַעֲמִיד	יִזְעִיק	יִשְׁמִיעַ	יֵהָאִיל	יֵיֻשַׁב
PART.	מִקְטִיל	מַעֲמִיד	מִזְעִיק	מִשְׁמִיעַ	מֵהָאִיל	מֵיֻשַׁב

(Imp. הִשְׁמַע)

HOPHAL.

PRAET.	הִקְטִיל	הִעֲמִיד	הִזְעַק	הִשְׁמַע	הֵאָכַל	הֵיֻשַׁב
INF.	הִקְטִיל	הִעֲמִיד	הִזְעַק	הִשְׁמַע	הֵאָכַל	הֵיֻשַׁב
FUT.	יִקְטִיל	יַעֲמִיד	יִזְעַק	יִשְׁמַע	יֵהָאִל	יֵיֻשַׁב
PART.	מִקְטִיל	מַעֲמִיד	מִזְעַק	מִשְׁמַע	מֵהָאִל	מֵיֻשַׁב

(Imp. wanting.)

לָה	לָא	עָו	עָל	פֶּן	II. פִּי
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PIEL (Poel, Polel).

		Poel.	Polel.		
גָּלָה	מָצָא	קוֹמֵם	סוֹבֵב	נִגָּשׁ	יֵטֵב
גָּלוּת	מָצָא	קוֹמֵם	סוֹבֵב	נִגָּשׁ	יֵטֵב
יִגְלֶה	יִמְצָא	יִקוֹמֵם	יִסוֹבֵב	יִנָּגֵשׁ	יִיטֵב
מִגְלָה	מִמְצָא	מִקוֹמֵם	מִסוֹבֵב	מִנָּגֵשׁ	מִיטֵב

(Imp. גִּלָּה)

PUAL (Poal, Polal).

		Poal.	Polal.		
גָּלָה	מָצָא	קוֹמֵם	סוֹבֵב	נִגָּשׁ	יֵטֵב
גָּלוּת	מָצָא	קוֹמֵם	סוֹבֵב	נִגָּשׁ	יֵטֵב
יִגְלֶה	יִמְצָא	יִקוֹמֵם	יִסוֹבֵב	יִנָּגֵשׁ	יִיטֵב
מִגְלָה	מִמְצָא	מִקוֹמֵם	מִסוֹבֵב	מִנָּגֵשׁ	מִיטֵב

(Imp. wanting.)

HIPHIL.

הִגְלָה	הִמְצִיא	הִקִּים	הִסֵּב	הִגִּישׁ	הִיטִיב
הִגְלִיתִּי	הִמְצֵאתִּי	הִקִּימֹתִי	הִסְבֹּתִי	הִגִּשְׁתִּי	הִיטַבְתִּי
הִגְלוּת	הִמְצִיא	הִקִּים	הִסֵּב	הִגִּישׁ	הִיטִיב
יִגְלֶה	יִמְצִיא	יִקִּים	יִסֵּב	יִגִּישׁ	יִיטִיב
מִגְלָה	מִמְצִיא	מִקִּים	מִסֵּב	מִגִּישׁ	מִיטִיב

(Imp. הִגְלָה)

HOPHAL.

הִגְלָה	הִמְצָא	הוֹקֵם	הוֹסֵב	הִגָּשׁ	הוֹטֵב
הִגְלוּת	הִמְצָא	הוֹקֵם	הוֹסֵב	הִגָּשׁ	הוֹטֵב
יִגְלֶה	יִמְצָא	יוֹקֵם	יוֹסֵב	יִגָּשׁ	יִוֹטֵב
מִגְלָה	מִמְצָא	מוֹקֵם	מוֹסֵב	מִגָּשׁ	מוֹטֵב

(Imp. wanting.)

Verb Reg. פ" Gutt. ע" Gutt. ש" Gutt. פ" I.

HITHPAEL.

PRAET.	הִתְיַשֵּׁב הִתְאַפֵּל הִשְׁתַּמֵּעַ הִתְפַּרֵּךְ הִתְעַמַּד הִתְקַטֵּל
INF.	הִתְיַשֵּׁב הִתְאַפֵּל הִשְׁתַּמֵּעַ הִתְפַּרֵּךְ הִתְעַמַּד הִתְקַטֵּל
FUT.	יִתְיַשֵּׁב יִתְאַפֵּל יִשְׁתַּמֵּעַ יִתְפַּרֵּךְ יִתְעַמַּד יִתְקַטֵּל
PART.	מִתְיַשֵּׁב מִתְאַפֵּל מִשְׁתַּמֵּעַ מִתְפַּרֵּךְ מִתְעַמַּד מִתְקַטֵּל

The student who has acquired any good degree of facility in the Hebrew forms, will be able easily to make them all out from the above *Synopsis*, which exhibits to his eye all the leading ones. Verbs ע" are discontinued in most of the derived conjugations, merely because they coincide exactly with Verbs *Ayin Vav*. The Imper. mode is not generally inserted after Niphal, because it coincides, in its *first* form, exactly with the Infinitive. In the few cases where it differs, it is inserted in small type at the bottom.

פִּי II.	פָּן	עָל	עוּ	לֹא	לֵה
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HITHPAEL.

הִתְגַּלֵּה	הִתְמַצֵּא	הִתְקוּמֶם	הִתְגּוּלֵּל	הִתְנַגֵּשׁ	הִתְיַטֵּב
הִתְגַּלִּיתָ	הִתְמַצִּיתָ	הִתְקוּמְתָם	הִתְגּוּלִּיתָ	הִתְנַגַּשְׁתָּ	הִתְיַטַּבְתָּ
יִתְגַּלֵּה	יִתְמַצֵּא	יִתְקוּמֶם	יִתְגּוּלֵּל	יִתְנַגֵּשׁ	יִתְיַטֵּב
מִתְגַּלֵּה	מִתְמַצֵּא	מִתְקוּמֶם	מִתְגּוּלֵּל	מִתְנַגֵּשׁ	מִתְיַטֵּב

(Imp. הִתְגַּלֵּה)

If the student will be faithful to himself, and practise for a few weeks, after he has made some tolerable progress in the knowledge of forms, the declining of all the verbs in Kal, on one day; those in Niphal, the next; and so of the rest; and keep on repeating this practice until he can readily and accurately distinguish all the different forms of the different verbs under the same conjugation, he will in the end be very amply and satisfactorily repaid for his labour.

SYNOPTICAL VIEW

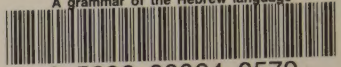
OF ALL THE CONJUGATIONS OF THE HEBREW VERBS.

Verb Reg.	שׁ Gutt.	ע Gutt.	ל Gutt.	א	י I.	י II.	נ	ס	ק	מ	ל	ה	
KAL.													
PRAET. 3 m.	קטל	עמד	זעק	שמע	אכל	ישב	יטב	נגש	סב	קם	בן	מצא	גלה
3 f.	קטלה	עמדה	זעקה	שמעה	אכלה	ישבה	יטבה	נגשה	סבה	קמה	בנה	מצאה	גלתה
2 m.	קטלת	עמדת	זעקת	שמעת	אכלת	ישבת	יטבת	נגשת	סבות	קמת	בנת	מצאת	גלית
3 (pl.)	קטלו	עמדו	זעקו	שמעו	אכלו	ישבו	יטבו	נגשו	סבו	קמו	בנו	מצאו	גלו
2 m.	קטלתם	עמדתם	זעקתם	שמעתם	אכלתם	ישבתם	יטבתם	נגשתם	סבותם	קמתם	בנתם	מצאתם	גליתם
INF. abs.	קטול	עמוד	זעוק	שמוע	אכול	ישוב	יטוב	נגוש	סבוב	קום	בון	מצוא	גלוי
const.	קטל	עמד	זעק	שמע	אכל	שבת	יטב	גשת	סב	קום	בין	מצא	גלות
FUT. 3 m.	יקטל	יעמד	יזעק	ישמע	יאכל	ישב	ייטב	יגש	יסב	יקום	יבון	ימצא	יגלה
2 m.	תקטל	תעמד	תזעק	תשמע	תאכל	תשב	תיטב	תגש	תסב	תקום	תבון	תמצא	תגלה
3 (pl.)	יקטלו	יעמדו	יזעקו	ישמעו	יאכלו	ישבו	ייטבו	יגשו	יסבו	יקמו	יבנו	ימצאו	יגלו
3 f.	תקטלנה	תעמדנה	תזעקנה	תשמענה	תאכלנה	תשכנה	תיטבנה	תגשנה	תסבינה	תקומינה		תמצאנה	תגלינה
IMP. 2 m.	קטל	עמד	זעק	שמע	אכל	שב	יטב	גש	סב	קום	בין	מצא	גלה
2 f.	קטלי	עמדי	זעקי	שמעי	אכלי	שבי	יטבי	גשי	סבי	קומי	ביני	מצאי	גלי
PART. act.	קוטל	עומד	זועק	שומע	אוכל	יושב	יוטב	נוגש	סובב	קם	בן	מוצא	גולה
pass.	קטול	עמוד	זעוק	שמוע	אכול	ישוב	יטוב	נגוש	סבוב	קום		מצוא	גלוי
NIPHAL.													
PRAET. 3 m.	נקטל	נעמד	נזעק	נשמע	נאכל	נושב		נגש	נסב	נקום	נבון	נמצא	נגלה
2 m.	נקטלת	נעמדת	נזעקת	נשמעת	נאכלת	נושבת		נגשת	נסבות	נקומות	נבונות	נמצאת	נגלית
INF.	הקטל	העמד	הזעק	השמע	האכל	הושב		הנגש	הסב	הקום	הבון	המצא	הגלות
FUT.	יקטל	יעמד	יזעק	ישמע	יאכל	יושב		ינגש	יסב	יקום	יבון	ימצא	יגלה
IMP.	הקטל	העמד	הזעק	השמע	האכל	הושב		הנגש	הסב	הקום	הבון	המצא	הגלה
PART.	נקטל	נעמד	נזעק	נשמע	נאכל	נושב		נגש	נסב	נקום	נבון	נמצא	נגלה
PIEL (Poel, Polel).													
PRAET.	קטל	עמד	פרק	שמע	אכל	ישב	יטב	נגש	סובב	קומם		מצא	גלה
INF.	קטל	עמד	פרק	שמע	אכל	ישב	יטב	נגש	סובב	קומם		מצא	גלות
FUT.	יקטל	יעמד	יפרק	ישמע	יאכל	יישב	ייטב	ינגש	יסובב	יקומם		ימצא	יגלה
PART.	מקטל	מעמד	מפרק	משמע	מאכל	מישב	מיטב	מנגש	מסובב	מקומם		ממצא	מגלה
				(Imp. שמיע)									(Imp. גלה)
PUAL (Poal, Polal).													
PRAET.	קטל	עמד	פרק	שמע	אכל	ישב	יטב	נגש	סובב	קומם		מצא	גלה
INF.	קטל	עמד	פרק	שמע	אכל	ישב	יטב	נגש	סובב	קומם		מצא	גלות
FUT.	יקטל	יעמד	יפרק	ישמע	יאכל	יישב	ייטב	ינגש	יסובב	יקומם		ימצא	יגלה
PART.	מקטל	מעמד	מפרק	משמע	מאכל	מישב	מיטב	מנגש	מסובב	מקומם		ממצא	מגלה
				(Imp. wanting.)									
HIPHIL.													
PRAET. 3 m.	הקטיל	העמיד	הזעיק	השמיע	האכיל	הושיב	היטיב	הגיש	הסב	הקים		המציא	הגלה
2 m.	הקטלת	העמדת	הזעקת	השמעת	האכלת	הושבת	היטבת	הגשת	הסבות	הקימות		המצאת	הגלית
INF.	הקטיל	העמיד	הזעיק	השמיע	האכיל	הושיב	היטיב	הגיש	הסב	הקים		המציא	הגלות
FUT.	יקטיל	יעמיד	יזעיק	ישמיע	יאכיל	יושיב	ייטיב	יגיש	יסב	יקים		ימציא	יגלה
PART.	מקטיל	מעמיד	מזעיק	משמיע	מאכיל	מושיב	מיטיב	מגיש	מסב	מקים		ממציא	מגלה
				(Imp. השמיע)									(Imp. הגלה)
HOPHAL.													
PRAET.	הקטל	העמד	הזעק	השמע	האכל	הושב	הוטב	הגש	הוסב	הוקם		המצא	הגלה
INF.	הקטל	העמד	הזעק	השמע	האכל	הושב	הוטב	הגש	הוסב	הוקם		המצא	הגלות
FUT.	יקטל	יעמד	יזעק	ישמע	יאכל	יושב	יוטב	יגש	יוסב	יוקם		ימצא	יגלה
PART.	מקטל	מעמד	מזעק	משמע	מאכל	מושב	מוטב	מגש	מוסב	מוקם		ממצא	מגלה
				(Imp. wanting.)									
HITHPAEL.													
PRAET.	התקטל	התעמד	התפרק	השתמע	התאכל	התישב	התיטב	התנגש	התגלל	התקומם		התמצא	התגלה
INF.	התקטל	התעמד	התפרק	השתמע	התאכל	התישב	התיטב	התנגש	התגלל	התקומם		התמצא	התגלות
FUT.	יתקטל	יתעמד	יתפרק	ישתמע	יתאכל	יתישב	יטיב	יתנגש	יתגלל	יתקומם		יתמצא	יתגלה
PART.	מתקטל	מתעמד	מתפרק	משתמע	מתאכל	מתישב	מטיב	מתנגש	מתגלל	מתקומם		מתמצא	מתגלה

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